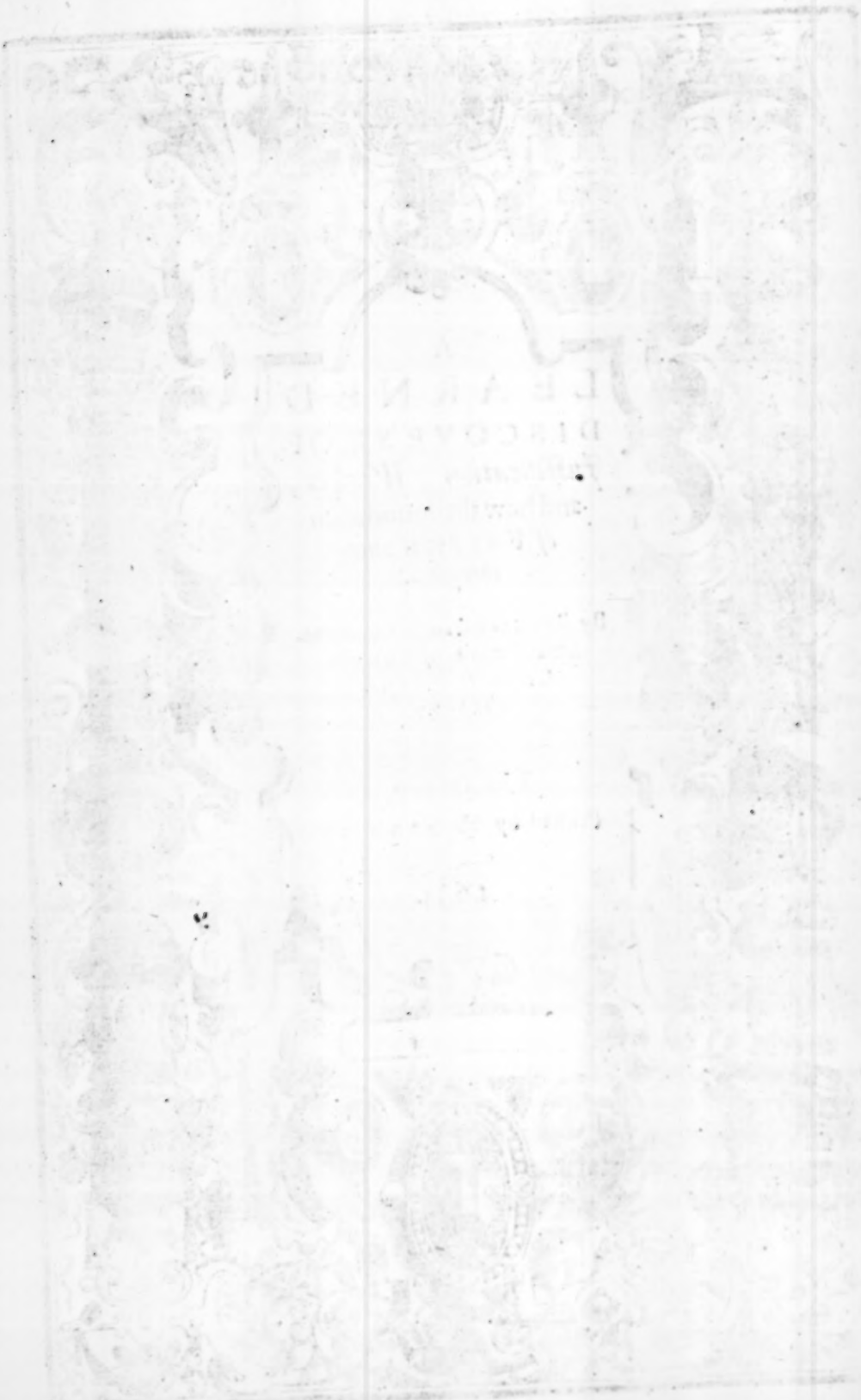
A LEARNED DISCOVRSE OF *Fustification, Workes,* and how the foundation *of* FAITH *is ouer-throwne.*

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TO THE CHRISTIAN READER.



Hereas many, deſirous of reſolution in ſome points handled in this learned Diſcourſe, were earneſt to haue it copied out; to eaſe ſo many labours, it hath beene thought moſt worthy and very neceſſary to be printed: that not onely they might bee ſatisfied, but the whole Church alſo hereby edified. The rather, becauſe it will free the Author from the ſuſpicion of ſome errours, which he hath beene thought to haue fauoured. Who might well haue anſwered with Cremutius *in* Tacitus, [a] Verba mea arguuntur, adeo factorum innocens ſum. *Certainely, the euent of that time wherein hee liued, ſhewed that to be true, which the ſame* [b] *Author ſpake of a worſe,* Cui deerat inimicus, per amicos oppreſſus; *and that there is not* [c] minus periculum ex magna fama, quàm ex mala. *But he hath ſo quit himſelfe, that all may ſee, how, as it was ſaid of* Agricola, Simul ſuis virtutibus, ſimul vitijs aliorum in ipſam gloriam præceps agebatur. *Touching whom I will ſay no more, but that which my Author ſaid of the ſame man,* Integritatem &c. in tanto viro referre, iniuria virtutem fuerit. *But as of*

[a] Lib. 4. Ann.

[b] Lib. 1. Hiſt.

[c] In vita Agricolæ.

of all other his writings, so of this I will adde that, which
Lib. 2. Velleius *spake in commendation of* Piso, Nemo fuit, qui magis, quæ agenda erant, curaret, sine vlla ostentatione agendi. *So not doubting, Good Christian Reader, of thy assent herein, but wishing thy fauourable acceptance of this Worke (which will be an inducement to set forth others of his learned Labours) I take my leaue; from*

Corpus Christi Colledge
in Oxford the sixt of
July. 1612.

Thine in Christ Iesus,

HENRY IACKSON.

A LEARNED DISCOVRSE OF IVSTIFICATION, WORKES, AND HOW THE foundation of FAITH is ouerthrowne.

ABAK. 1.4.

The wicked doth compaſſe about the righteous; therefore peruerſe iudgement doth proceed.

FOr the better manifeſtation of the Prophets meaning in this place, we are firſt to conſider *the wicked*, of whom hee ſaith, *That they compaſſe about the righteous*: Secondly, the *righteous*, that are compaſſed about by them: and Thirdly, That which is inferred; *Therefore peruerſe iudgement proceedeth.* Touching the firſt, there are two kindes of wicked men, of whom, in the firſt of the former to the Corinthians, the bleſſed Apoſtle ſpeaketh thus: *Do ye not iudge them that are within? But God iudgeth them that are without.* There are wicked therefore whom the Church may iudge, and there are wicked whom God only iudgeth: wicked within, and wicked without the wals of the Church. If within the Church, particular perſons bee apparantly ſuch, as cannot otherwiſe be reformed; the rule of the Apoſtolicall iudgement, is this; *Separate them from among you*: if whole Aſſemblies, this; *Separate your ſelues from among them: for what ſocietie hath light with darkneſſe?* But the wicked, whom the Prophet meaneth, were Babylonians, and therefore without. For which cauſe wee haue heard at large heretofore in what ſort he vrgeth God to iudge them.

1. 2. 3. 1. Cor. 5. 12. 13. 2. Cor. 6. verſe 14.

2. Now concerning the Righteous, there neither is, nor euer was any meere naturall man abſolutely righteous in himſelfe, that is to ſay, voide of all vnrighteouſneſſe, of all ſinne. We dare not except, no not the bleſſed Virgin her ſelfe; of whom although we ſay with S. *Auguſtine*, for the honor ſake which wee owe to our Lord and Sauiour Chriſt, wee are not willing in this cauſe to moone any queſtion of his mother: yet foraſmuch as the Schooles of Rome

haue made it a queſtion; we may anſwere with * *Euſebius Emiſſenus*, who ſpeaketh of her and to her in this effect: *Thou diddeſt, by ſpeciall prerogatiue, nine monethes together entertaine within the cloſet of thy fleſh, the hope of all the ends of the Earth, the honour of the World, the commoniey of Men: Hee, from whom all things had their beginning, had his begininng from thee; of thy body he tooke the bloud, which was to be ſhed for the life of the World; of thee he tooke that, which euen for thee he payed. A peccati enim veteris nexu,*[a] *per ſe non eſt immunis, nec ipſa genetrix Redemptoris*: the Mother of the Redeemer, her ſelfe is not otherwiſe looſed from the bond of ancient ſinne, then by redemption; if Chriſt haue paid a ranſome for all, euen for her, it followeth, that all without exception were captiues. If one haue dyed for all, then all were dead in ſin; all ſinful therefore, none, abſolutely righteous in themſelues; but we are abſolutely righteous in Chriſt. The World then muſt ſhew a righteous man, otherwiſe it is not able to ſhew a man that is perfectly righteous: *Chriſt is made to vs wiſdome, Iuſtice, Sanctification, and Redemption: Wiſdome*, becauſe he hath reuealed his Fathers will: *Iuſtice*, becauſe he hath offered vp himſelfe a ſacrifice for ſin: *Sanctification*, becauſe he hath giuen vs his ſpirit: *Redemption*, becauſe he hath appointed a day to vindicate his Children out of the bands of corruption, into libertie, which is glorious. How Chriſt is made *Wiſdome*, and how *Redemption*, it may be declared, when occaſion ſerueth. But how Chriſt is made the *righteouſneſſe* of men, we are now to declare.

* Or whoſoeuer it be that was the author of thoſe Homilies that go vnder his name.

[a] Knowing how the Schoolmen hold this queſtion, ſome Criticall wits may perhaps halfe ſuſpect that theſe two words, *Per ſe*, are In-mates. But if the place which they haue bee their owne, their ſenſe can be none other then that which I haue giuen them by a paraphraſticall interpretation.

3 There is a glorifying righteouſneſſe of men in the World to come; as there is a iuſtifying and ſanctifying righteouſneſſe here. The righteouſneſſe, wherewith we ſhall be clothed in the World to come, is both perfect & inherent. That whereby here we are iuſtified, is perfect, but not inherent. That whereby wo are ſanctified, is inherent, but not perfect. This openeth a way to the vnderſtanding of that grand queſtion, which hangeth yet in controuerſie betweene vs and the Church of Rome, about the matter of iuſtifying righteouſneſſe.

They teach as we doe, that God doth iuſtifie the ſoule of man alone, without any coeffectiue cauſe of Iuſtice

Deus ſine medio coeffectiuo animam iuſtificat. Caſal de quadr. part. iuſt. l. 1. c. 8 Idem lib. 3. c. 9.

4 Firſt, although they imagine, that the Mother of our Lord and Sauiour Ieſus Chriſt, were for his honor and by his ſpeciall protection, preſerued clean from all ſinne: yet touching the reſt they teach as we doe; that infants which neuer did actually offend, haue their natures defiled, deſtitute of Iuſtice, auerted from God; that in making man righteous, none doe efficiently worke with God, but God. They teach as we doe, that vnto Iuſtice no man euer attayned, but by the Merits of Ieſus Chriſt. They teach as we doe, that although Chriſt as God, be the efficient; as Man, the meritorious cauſe of our Iuſtice: yet in vs alſo there is ſomething required. God is the cauſe of our naturall life, in him we liue: but he quickeneth not the body without the ſoule in the body. Chriſt hath merited to make vs iuſt: but as a medicine, which is made for health doth not heale by being made, but by being applied: ſo by the Merits of Chriſt there can be no Iuſtification, without the application of his Merits. Thus farre we ioyne hands with the Church of Rome.

The difference betwixt the Papiſts and vs about iuſtification.

5 Wherein then doe we diſagree? Wee diſagree about the nature and eſſence of the medicine, whereby Chriſt cureth our Diſeaſe; about the manner of applying it; about the number, and the power of meanes, which God requireth

quireth in vs for the effectuall applying thereof to our ſoules comfort. When they are required to ſhew what the righteouſneſſe is, whereby a Chriſtian man is iuſtified: they * anſwere, that it is a diuine ſpirituall *qualitie*, which qualitie receiued into the ſoule, doth firſt make it to be one of them, who are borne of God: and ſecondly, indue it with power, to bring forth ſuch workes, as they doe that are borne of him; euen as the ſoule of man being ioyned to his bodie, doth firſt make him to bee of the number of reaſonable creatures; and ſecondly enable him to performe the naturall functions which are proper to his kind: that it maketh the ſoule amiable and gracious in the ſight of God, in regard whereof it is termed grace; that it purgeth, purifieth, and waſheth out all the ſtaines, and pollutions of ſinne, that by it, through the merit of Chriſt, we are deliuered as from ſinne, ſo from eternall death and condemnation, the reward of ſinne. This grace they will haue to be applied by infuſion: to the end, that as the body is warme by the heate, which is in the body, ſo the ſoule might be righteous by the inherent grace: which grace they make capable of increaſe; as the body may be more and more warme, ſo the ſoule more and more iuſtified, according as grace ſhall be augmented; the augmentation whereof is merited by good workes, as good workes are made meritorious by it. Wherefore, the firſt receit of grace in their diuinitie, is the firſt iuſtification; the increaſe thereof the ſecond iuſtification. As grace may bee increaſed by the merit of good workes: ſo it may be diminiſhed by the demerit of ſinnes veniall; it may bee loſt by mortall ſinne. In as much therefore as it is needfull in the one caſe to repaire; in the other, to recouer the loſſe which is made: the infuſion of grace hath her ſundry after-meales, for the which cauſe, they make many wayes to apply the infuſion of grace. It is applyed to Infants through Baptiſme, without either Faith, or Workes, and in them really it taketh away originall ſinne, and the puniſhment due vnto it: it is applyed to Infidels and wicked men in the firſt iuſtification, through Baptiſme without Workes, yet not without Faith; and it taketh away both ſinnes actuall and originall together, with all whatſoeuer puniſhment, eternall, or temporall, thereby deſerued. Vnto ſuch as haue attayned the firſt iuſtification, that is to ſay, the firſt receit of grace, it is applyed farther by good works to the increaſe of former grace, which is the ſecond iuſtification. If they worke more and more, grace doth more and more increaſe, and they are more and more iuſtified. To ſuch as diminiſhed it by veniall ſinnes, it is applyed by holy Water, *Aue Maries*, Croſſings, Papall ſalutations, and ſuch like, which ſerue for reparations of grace decayed. To ſuch as haue loſt it through mortall ſinne, it is applyed by the Sacrament (as they terme it) of Penance: which Sacrament hath force to conferre grace anew, yet in ſuch ſort, that being ſo conferred, it hath not altogether ſo much power, as at the firſt. For it only cleanſeth out the ſtaine or guilt of ſinne committed; and changeth the puniſhment eternall into a temporall ſatisfactorie puniſhment, here, if time doe ſerue, if not, hereafter to be indured, except it be lightned by Maſſes, workes of Charitie, Pilgrimages, Faſts, and ſuch like; or elſe ſhortened by Pardon, for terme, or by plenarie Pardon quite remooued, and taken away. This is the myſterie of the Man of ſinne. This maze the Church of Rome doth cauſe her followers to treade,

* Tho. Aquin. 1.2. quæſt. 100. *Gratia gratum faciens, ideſt; iuſtificans, eſt in anima quiddam reale & poſitiuè qualitas quædã (art. 2. concl.) ſupernaturalis, non eadem cum virtute infuſa, vt Magiſter, ſed aliquid (art. 3) præter virtutes infuſas fidem, ſpem, charitatẽ habitudo quædã (art. 3. ad. 3.) quæ præſupponitur in virtutibus iſtis ſicut earum principiis & radix, eſſentiam animæ tanquam ſubiectum occupans non potentias; ſed ab ipſa (art. 4. ad 1.) effluunt virtutes in potentias animæ, per quas potentiæ mouentur ad actus, plura vid. quæſt. 113. de Iuſtificatione.*

when they aske her the way to iuſtification. I cannot ſtand now to vnrip this building, and to ſift it piece by piece; onely I will paſſe by it in few words, that that may befall Babylon in the preſence of that, which God hath builded, as happened vnto *Dagon* before the Arke.

a Phil.3.v.8. 6 Doubtleſſe, ſaith the[a] Apoſtle, *I haue counted all things loſſe, and iudge them to be dung, that I may winne Chriſt; and to bee found in him not hauing my owne righteouſneſſe, but that which is through the faith of Chriſt, the righteouſnes, which is of God through faith.* Whether they ſpeake of the firſt, or ſecond iuſtification, they make it the eſſence of a diuine qualitie inherent, they make it righteouſneſſe which is in vs. If it bee in vs, then is it ours, as our ſoules are ours, though wee haue them from God, and can hold them no longer then pleaſeth him: for if hee withdraw the breath of our noſtrils, wee fall to duſt: but the righteouſneſſe, wherein wee muſt be found, if we will be iuſtified, is not our owne; therefore wee cannot bee iuſtified by any inherent qualitie. Chriſt hath merited righteouſneſſe for as many as are found in him. In him God findeth vs, if we be faithfull, for by faith wee are incorporated into Chriſt. Then although in our ſelues wee be altogether ſinfull, and vnrighteous, yet euen the man which is impious in himſelfe, full of iniquitie, full of ſinne, him being found in Chriſt through faith, and hauing his ſinne remitted through Repentance: him God vpholdeth with a gracious eye; putteth away his ſinne by not imputing; taketh quite away the puniſhment due thereunto, by pardoning it; and accepteth him in Ieſus Chriſt, as perfectly righteous, as if hee had fulfilled all that was commanded him in the Law: ſhall I ſay more perfectly righteous, then if himſelfe had fulfilled the whole Law? I muſt take

* 2.Cor.5.21. heed what I ſay: but the Apoſtle ſaith, * *God made him to bee ſinne for vs who knew no ſinne, that we might be made the righteouſneſſe of God in him.* Such wee are in the ſight of God the Father, as is the very Sonne of God himſelfe. Let it be counted folly, or phrenſie, or furie whatſoeuer; it is our comfort, and our wiſedome; we care for no knowledge in the World but this, That Man hath ſinned, and God hath ſuffered; that God hath made himſelfe the Sonne of Man, and that Men are made the righteouſneſſe of God. You ſee therefore that the Church of Rome, in teaching iuſtification by inherent grace, doth peruert the Truth of Chriſt, and that by the hands of the Apoſtles wee haue

Rom.4.5. receiued otherwiſe then ſhee teacheth. Now concerning the righteouſneſſe of

1.Iohn 3.7. ſanctification, we deny it not to be inherent: we grant, that vnleſſe we worke, we haue it not: onely wee diſtinguiſh it a thing different in nature from the righteouſneſſe of iuſtification: wee are righteous, the one way by the faith of *Abraham*; the other way, except we doe the workes of *Abraham*, wee are not righteous. Of the one, Saint PAVL; *To him that worketh not, but beleeueth, faith is counted for righteouſneſſe.* Of the other, S. IOHN; *Qui facit iuſtitiam, iuſtus eſt*; He is righteous, which worketh righteouſneſſe. Of the one, S. *Paul* doth proue by *Abrahams* Example, that wee haue it of faith without workes. Of the other, S. *Iames* by *Abrahams* Example, that by workes we haue it, and not onely by faith. Saint *Paul* doth plainely ſeuer theſe two parts of Chriſtian righteouſneſſe one from the other. For in the ſixt to the *Rom.* thus he writeth

Rom.6. *Being freed from ſinne, and made ſeruants to God, yee haue your fruit in holineſſe,*

and

and the end euerlaſting life. Ye are made free from ſinne, and made Seruants vnto God; this is the righteouſneſſe of iuſtification: *yee haue your fruit in holineſſe*; this is the righteouſneſſe of ſanctification. By the one we are intereſſed in the right of inheriting; by the other we are brought to the actuall poſſeſſion of eternall bliſſe, and ſo the end of both is euerlaſting life.

7 The Prophet *Abak.* doth heere tearme the Iewes *righteous* men, not onely becauſe being iuſtified by Faith they were free from ſinne: but alſo becauſe they had their meaſure of fruites in holineſſe. According to whoſe example of charitable iudgement, which leaueth it to God to diſcerne what wee are, and ſpeaketh of them according to that, which they doe profeſſe themſelues to bee, although they bee not holy men, whom men doe thinke, but whom God doth know indeed to be ſuch: yet let euery Chriſtian man know, that in Chriſtian equitie, hee ſtandeth bound for to thinke and ſpeake of his Brethren, as of men that haue meaſure in the fruit of holineſſe, and a right vnto the Titles, wherewith God, in token of ſpeciall fauour and mercie, vouchſafeth to honour his choſen Seruants. So wee ſee the Apoſtles of our Sauiour Chriſt, doe vſe euery where the name of *Saints*, ſo the Prophet, the name of *righteous*. But let vs all be ſuch as wee deſire to bee tearmed. *Reatus impij eſt pium nomen*, ſaith *Saluianus*. Godly names doe not iuſtifie godleſſe men. We are but vpbrayded, when we are honoured with Names and Titles, wherunto our liues and manners are not ſutable. If indeed we haue our fruit in holineſſe, notwithſtanding we muſt note, that the more wee abound therein, the more need we haue to craue, that we may be ſtrengthened and ſupported. Our very Vertues may be ſnares vnto vs. The enemie, that wayteth for all occaſions to worke our ruine, hath found it harder to ouerthrow an humble Sinner, then a proud Saint. There is no mans caſe ſo dangerous, as his whom Satan hath perſwaded, that his owne righteouſneſſe ſhall preſent him pure and blameleſſe in the ſight of God. If wee could ſay, wee were not guiltie of any thing at all in our conſciences (we know our ſelues farre from this innocencie; we cannot ſay, we know nothing by our ſelues; but if we could,) ſhould wee therefore plead not-guiltie before the preſence of our Iudge, that ſees further into our hearts, then we our ſelues can doe? If our hands did neuer offer violence to our Brethren, a bloudie thought doth proue vs Murtherers before him: if wee had neuer opened our mouth to vtter any ſcandalous, offenſiue, or hurtfull word, the cry of our ſecret cogitations is heard in the eares of God. If we doe not commit the ſinnes, which daily and hourely, eyther in deede, word, or thoughts, wee doe commit; yet in the good things which we doe, how many defects are there intermingled! God in that which is done, reſpecteth the minde and intention of the doer. Cut off then all thoſe things wherein we haue regarded our owne glorie, thoſe things, which men doe to pleaſe men, and to ſatisfie our owne liking, thoſe things which we do by any reſpect, not ſincerely, and purely for the loue of God: and a ſmall ſcore will ſerue for the number of our righteous deeds. Let the holyeſt & beſt thing we do be conſidered, we are neuer better affected vnto God, then when we pray; yet when we pray, how are our affections many times diſtracted! How little reuerence doe wee ſhew vnto the grand Maieſtie of God, vnto whom we ſpeake! How

little remorſe of our owne miſeries! How little taſte of the ſweete influence of his tender mercies doe wee feele! Are we not as vnwilling many times to begin, and as glad to make an end; as if in ſaying, *Call vpon me* he had ſet vs a very burdenſome taske? It may ſeeme ſomewhat extreame, which I will ſpeake: therefore let euery one iudge of it, euen as his owne heart ſhall tell him, and no otherwiſe; I will but onely make a demand: If God ſhould yeeld vnto vs, not as vnto *Abraham*, If fifty, forty, thirty, twenty, yea, or if ten good perſons could be found in a Citie, for their ſakes that Citie ſhould not be deſtroyed: but, and if he ſhould make vs an offer thus large; Search all the Generations of men, ſithence the Fall of our Father *Adam*, find one man, that hath done one action, which hath paſt from him pure, without any ſtayne or blemiſh at all, and for that one mans only action, neither man nor Angell ſhall feele the torments which are prepared for both. Doe you thinke that this ranſome, to deliuer men and Angels, could be found to be among the ſonnes of men? The beſt things, which wee doe, haue ſomewhat in them to be pardoned. How then can we doe any thing meritorious, or worthy to be rewarded? Indeed God doth liberally promiſe whatſoeuer appertayneth to a bleſſed life, to as many as ſincerely keepe his Law, though they be not exactly able to keepe it. Wherefore wee acknowledge a dutifull neceſſitie of doing well; but the meritorious dignity of doing well, we vtterly renounce. We ſee how farre we are from the perfect righteouſneſſe of the Law; the little fruit which wee haue in Holineſſe, it is, God knoweth, corrupt and vnſound: wee put no confidence at all in it, we challenge nothing in the World for it, we dare not call God to reckoning, as if we had him in our Debt-bookes: our continuall ſuit to him is, and muſt be, to beare with our infirmities, and pardon our offences.

8 But the people of whom the Prophet ſpeaketh, were they all, or were the moſt part of them ſuch, as had care to walke vprightly? Did they thirſt after righteouſneſſe? Did they wiſh? Did they long with the righteous Prophet; *O that our wayes were made ſo direct, that we might keepe thy ſtatutes?* Did they lament with the righteous Apoſtle; *O miſerable men, the good which wee wiſh and purpoſe, and ſtriue to do, we cannot?* No, the words of the other Prophet concerning this people, doe ſhew the contrary. How grieuouſly hath *Eſay* mourned ouer them! *O ſinfull Nation, laden with iniquitie, wicked ſeed, corrupt children!* All which notwithſtanding, ſo wide are the bowels of his compaſſion inlarged, that he denyeth vs not, no, not when we were laden with iniquitie, leaue to commune familiarly with him, libertie to craue and intreate, that what plagues ſoeuer we haue deſerued, we may not be in worſe caſe then vnbeleeuers, that we may not be hemmed in by Pagans, and Infidels. Ieruſalem is a ſinfull polluted Citie: but Ieruſalem compared with Babylon, is righteous. And ſhall the righteous be ouerborne? ſhall they bee compaſt about by the wicked? But the Prophet doth not only complaine; Lord, how commeth it to paſſe, that thou handleſt vs ſo hardly, of whom thy Name is called, and beareſt with the Heathen Nations, that deſpiſe thee? No, he breaketh out through extremitie of griefe, & inferreth violently; This *proceeding is peruerſe*, the righteous are thus handled; *therefore peruerſe iudgement doth proceed.*

Rom. 7. 19.

Eſay. 1. 2. 4.

9. Which

9. Which illation containeth many things, whereof it were better much both for yee to heare, and me to ſpeake, if neceſſitie did not draw me to another taske. *Paul* and *Barnabas* being requeſted to preach the ſame things againe, which once they had preached, thought it their duties to ſatisfie the godly deſires of men, ſincerely affected to the truth. Nor may it ſeeme burdenous to me, or for yee vnprofitable, that I follow their example, the like occaſion vnto theirs being offered me. When he had laſt the Epiſtle of Saint *Paul* to the Hebrewes in hand, and of that Epiſtle theſe words: *In theſe laſt dayes he hath ſpoken vnto vs by his Sonne.* After wee had thence collected the nature of the viſible Church of Chriſt; and hath defined it to be a communitie of men, * ſanctified through the profeſſion of the Truth, which God hath taught the world by his Sonne; and had declared, that the ſcope of Chriſtian doctrine is the comfort of them, whoſe hearts are ouer-charged with the burden of ſinne; and had proued that the doctrine profeſſed in the Church of Rome, doth bereaue men of comfort both in their liues and in their deaths: the concluſion in the end, whereunto we came was this; the Church of Rome being in faith ſo corrupted, as ſhee is, and refuſing to be reformed, as ſhe doth, we are to ſeuer our ſelues from her, the example of our Fathers may not retaine vs in communion with that Church; vnder hope, that we ſo continuing, may be ſaued, as well as they. God, I doubt not, was mercifull to ſaue thouſands of them, though they liued in Popiſh ſuperſtitions, inaſmuch as they ſinned ignorantly: but the truth is now laid before our eyes. The former part of this laſt ſentence, namely, theſe words: *I doubt not, but God was mercifull to ſaue thouſands of our Fathers liuing in Popiſh ſuperſtitions, in as much as they ſinned ignorantly:* this ſentence, I beſeech you, to marke, and to ſift it with the ſeuerity of auſtere iudgement, that if it be found to be gold, it may be ſuteable to the precious foundation, whereon it was then laid: for, I proteſt, that, if it be hay or ſtuble, my owne hand ſhall ſet fire to it. Two queſtions haue riſen by reaſon of this ſpeech before alledged. The one, *Whether our Fathers, infected with Popiſh errors and ſuperſtitions, may bee ſaued.* The other, *Whether their ignorance be a reaſonable inducement to make vs thinke, they might.* We are then to examine: firſt, what poſſibilitie: then, what probabilitie there is that God might be mercifull vnto ſo many of our Fathers.

10. So many of our Fathers liuing in Popiſh ſuperſtitions, yet by the mercy of God to be ſaued? No; this could not be: God hath ſpoken by his Angel from heauen, vnto his people concerning Babylon (by Babylon we vnderſtand the Church of Rome;) *Goe out of her, my people, that yee be not partakers of her plagues.* For anſwer whereunto, firſt, I doe not take the words to be meant onely of temporall plagues, of the corporall death, ſorrow, famine and fire, whereunto God in his wrath hath condemned Babylon; and that to ſaue his choſen people from theſe plagues, he ſaith, *Goe out*, with like intent, as in the Goſpel, ſpeaking of Hieruſalems deſolations, he ſaith, *Let them that are in Iudea, flie vnto the Mountaines, and them that are in the midſt thereof depart out*; or, as in the former times to *Lot*, *Ariſe, take thy wife, and thy daughters, which are there, leſt thou be deſtroyed in the puniſhment of the Citie*: but for as much as here it is ſaid, *Goe out of Babylon*; we doubt, their euerlaſting deſtruction, which

Act. 13. 42. 44.

Heb 1. v. 1.

* By ſanctification, I meane a ſeparation from others, not profeſſing as they doe. For true holynes conſiſteth not in profeſſing, but in obeying the truth of Chriſt

Apoc. 18. 4.

Matth. 24. 16.

Gen. 19. 15.

which are partakers therein, is either principally meant, or neceſſarily implyed in his ſentence. How then was it poſſible for ſo many of our fathers to bee ſaued: ſith they were ſo farre from departing out of babylon, that they tooke her for their mother, and in her boſome yeelded vp the ghoſt?

11. Firſt, for the plagues being threatned vnto them, that are partakers in the ſinnes of Babylon, we can define nothing concerning our Fathers, out of this ſentence: vnleſſe we ſhew, what the ſinnes of Babylon be; and what they be, which are ſuch partakers of them, that their euerlaſting plagues are ineuitable. The ſinnes, which may bee common both to them of the Church of Rome, and to others departed thence, muſt be ſeuered from this queſtion. He which ſaith, *Depart out of Babylon, leaſt you bee partakers of her ſinnes*: ſheweth plainely, that he meaneth ſuch ſinnes, as, except wee ſeparate our ſelues, wee haue no power in the world to auoid ſuch impieties, as by their Law they haue eſtabliſhed, and whereunto all that are among them, either doe indeed aſſent or elſe are by powerable meanes forced, in ſhew and appearance, to ſubiect themſelues. As for example, in the Church of Rome it is maintained, that the ſame credit and reuerence that wee giue to the Scriptures of God, ought alſo to be giuen to vnwritten verities; That the Pope is ſupreme head miniſteriall ouer the vniuerſall Church militant; That the bread in the Euchariſt is tranſubſtantiated into Chriſt; That it is to be adored, and to bee offered vp vnto God, as a ſacrifice propitiatorie for quicke and dead; That Images are to be worſhipped; Saints to be called vpon as interceſſors, and ſuch like. Now, becauſe ſome Hereſies doe concerne things only beleeued, as the tranſubſtantiation of the ſacramentall Elements in the Euchariſt; ſome concerne things which are practiſed and put in vre, as the adoration of the Elements tranſubſtantiated: wee muſt note, that erroneouſly, the practice of that is ſometime receiued, whereof the doctrine, that teacheth it, is not heretically maintained. They are all partakers in the maintenance of Hereſies, who by word or deed allow them, knowing them, although not knowing them to be Hereſies; as alſo they, and that moſt dangerouſly of all others, who knowing Hereſie to be Hereſie, doe notwithſtanding in worldly reſpects, make ſemblance of allowing that, which in heart and iudgement they condemne: but Hereſie is heretically maintained, by ſuch as obſtinately hold it, after wholſome admonition. Of the laſt ſort, as of the next before, I make no doubt, but that their condemnation, without an actuall repentance, is ineuitable. Leſt any man therefore ſhould thinke, that in ſpeaking of our Fathers, I ſhould ſpeake indifferently of them all: let my words, I beſeech you, be well marked: *I doubt not, but God was mercifull to ſaue thouſands of our Fathers*: which thing I will now, by Gods aſſiſtance, ſet more plainely before your eyes.

12. Many are partakers of the errour, which are not of the Hereſie of the Church of Rome. The people following the conduct of their guides, and obſeruing, as they did, exactly that which was preſcribed, thought they did God good ſeruice, when indeed they did diſhonour him. This was their error: but the Hereſie of the Church of Rome, their dogmaticall Potions oppoſite vnto Chriſtian truth, what one man amongſt tenne thouſand, did euer vnderſtand? Of them, which vnderſtand Romane Hereſies, and allow them, all are

not

not alike partakers in the action of allowing. Some allow them as the firſt founders and eſtabliſhers of them: which crime toucheth none but their Popes, and Councels; the people are cleare and free from this. Of them, which maintaine Popiſh Hereſies, not as Authors, but Receiuers of them from others, all maintaine them not as Maſters. In this are not the people partakers neither, but only the Predicants and Schoolemen. Of them, which haue beene partakers in this ſin of teaching Popiſh hereſie, there is alſo a difference; for they haue not all beene Teachers of all Popiſh Hereſie. *Put a difference*, ſaith S. *Iude*; *haue compaſſion vpon ſome.* Shall we lay vp all in one condition? Shall we caſt them all head-long? Shall we plunge them all into that infernall and euerlaſting flaming lake? Them that haue beene partakers of the errors of Babylon, together with them which are in the Hereſie? Them which haue beene the Authors of Hereſie, with them that by terror and violence haue beene forced to receiue it? Them who haue taught it, with them whoſe ſimplicitie hath by ſleights and conueyances of falſe Teachers, beene ſeduced to beleeue it? Them which haue beene partakers in one, with them which haue beene partakers in many? Them which in many, with them which in all? *Verſe.* 22.

13 Notwithſtanding I grant, that, although the condemnation of them, bee more tolerable then of theſe: yet from the man, that laboureth at the plough, to him that ſitteth in the Vatican; to all partakers in the ſinnes of Babylon; to our Fathers, though they did but erroneouſly practiſe that which the guides heretically taught; to all, without exception, plagues were due. The pit is ordinarily the end, aſwell of the guide, as of the guided in blindneſſe. But woe worth the houre wherein wee were borne, except wee might promiſe our ſelues better things; things which accompanie mans ſaluation, euen where we know, that worſe, and ſuch as accompany condemnation are due. Then muſt wee ſhew ſome way, how poſſibly they might eſcape. What way is there that ſinners can find to eſcape the iudgement of God, but onely by appealing to the ſeate of his ſauing mercy? Which mercy, with *Origen*, we doe not extend to Deuils and damned ſpirits. God hath mercy vpon thouſands, but there be thouſands alſo which he hardeneth. Chriſt hath therefore ſet the bounds, he hath fixed the limits of his ſauing mercy, within the compaſſe of theſe termes: *God ſent not his owne Sonne to condemne the world, but that the world through him might be ſaued.* In the third of S. *Iohns* Goſpel mercie is reſtrained to Beleeuers: *He that beleeueth, ſhall not be condemned; He that beleeueth not, is condemned alreadie, becauſe he beleeued not in the Sonne of God.* In the ſecond of the Reuelation, mercy is reſtrained to the penitent. For of *Iezabel* and her ſectaries, thus he ſpeaketh: *I gaue her ſpace to repent, and ſhe repented not. Behold, I will caſt her into a bed, and them that commit fornication with her, into a great affliction, except they repent them of their workes, and I will kill her children with death.* Our hope therefore of the Fathers, is, if they were not altogether faithleſſe and impenitent. *Iohn* 3.17. *Reuel.* 2.22.

14 They are not all faithleſſe, that are weake in aſſenting to the truth, or ſtiffe in maintaining things any way oppoſite to the truth of Chriſtian doctrine. But as many as hold the foundation which is precious, though they

hold

hold it but weakely, and as it were with a ſlender thred, although they frame many baſe and vnſutable things vpon it, things that cannot abide the tryall of the fire, yet ſhall they paſſe the fierie triall and be ſaued, which indeed haue builded themſelues vpon the Rocke, which is the foundation of the Church. If then our Fathers did not hold the foundation of Faith, there is no doubt, but they were faithleſſe. If many of them held it, then is therein no impediment, but many of them might be ſaued. Then let vs ſee, what the foundation of Faith is, and whether we may thinke, that thouſands of our Fathers, being in Popiſh ſuperſtitions, did notwithſtanding hold the foundation.

15. If the foundation of Faith doe import the generall ground, whereupon we reſt, when we doe beleeue, the writings of the Euangeliſts and the Apoſtles are the foundation of the Chriſtian Faith, *Credimus quia legimus*, ſaith S. *Ierome*: O that the Church of Rome did as * ſoundly interprete theſe fundamentall writings, whereupon wee build our Faith, as ſhee doth willingly hold and imbrace them.

* They miſinterpret, not onely by making falſe and corrupt gloſſes vpon the ſcripture, but alſo by forcing the old vulgar tranſlation as the onely authentical: howbeit they refuſe no booke which is Canonicall, though they admit ſundrie which are not.

16. But if the name of *Foundation* doe note the principall thing, which is beleeued: then is that the foundation of our Faith which S. *Paul* hath to *Timothy*: [a] *God manifeſted in the fleſh, iuſtified in the Spirit, &c.* that of *Nathaniel*, [b] *Thou art the Sonne of the liuing God: Thou art the King of Iſrael*: that of the Inhabitants of Samaria: [c] *This is Chriſt the Sauiour of the world*: he that directly denieth this, doth vtterly raſe the very foundation of our Faith. I haue prooued heretofore, that, although the Church of Rome hath plaid the Harlot worſe then euer did Iſrael, yet are they not as now the Synagogue of the Iewes, which plainely deny Chriſt Ieſus, quite and cleane excluded from the new Couenant. But as Samaria compared with Hieruſalem is termed *Aholath*, a Church or Tabernacle of her owne; contrariwiſe, Ieruſalem *Aholibath*, the reſting place of the Lord: ſo whatſoeuer we terme the Church of Rome, when we compare her with reformed Churches, ſtill we put a difference, as then betweene Babylon and Samaria, ſo now betweene Rome and the Heatheniſh aſſemblies. Which opinion, I muſt, and will recall, I muſt grant, and will, that the Church of Rome, together with all her children, is cleane excluded. There is no difference in the world betweene our Fathers and Saracens, Turkes, and Paynims; if they did directly denie Chriſt crucified for the ſaluation of the world.

a 1. *Tim.* 3. 16.
b *Iohn* 1. 49.
c *Iohn* 4. 42.

17. But how many millions of them were knowne ſo to haue ended their mortall liues, that the drawing of their breath hath ceaſed with the vttering of this Faith, *Chriſt my Sauiour, my Redeemer Ieſus?* Anſwer is made, That this they might vnſainedly confeſſe, and yet be farre enough from ſaluation. For, behold, ſaith the Apoſtle, *I Paul ſay vnto you, that if yee be circumciſed, Chriſt ſhall profit you nothing.* Chriſt in the worke of mans ſaluation is alone: the Galathians were caſt away by ioyning *Circumciſion*, and the other Rites of the Law with Chriſt: the Church of Rome doth teach her children to ioyne other things likewiſe with him; therefore their faith, their beliefe, doth not profit them any thing at all. It is true, that they doe indeed ioyne other things with Chriſt: but how? Not in the worke of redemption it ſelfe, which they grant, that Chriſt alone hath performed ſufficiently for the ſaluation of

Gal. 5. 2.

the

the whole world; but in the application of this ineſtimable treaſure, that it may be effectuall to their ſaluation: how demurely ſoeuer they confeſſe, that they ſeeke remiſſion of ſinnes, no otherwiſe then by the bloud of Chriſt, vſing humbly the meanes appointed by him to applie the benefit of his holy bloud; they teach, indeed, ſo many things pernicious in Chriſtian Faith, in ſetting downe the meanes, whereof they ſpeake, that the very foundation of Faith, which they hold, is thereby * plainely ouerthrowne, and the force of the bloud of Ieſus Chriſt extinguiſhed. We may therefore diſpute with them vrge them euen with as dangerous ſequels, as the Apoſtle doth the Galatians. But I demand, if ſome of thoſe Galatians heartily imbracing the Goſpel of Chriſt, ſincere and ſound in faith (this one onely errour excepted) had ended their liues before they were euer taught, how perilous an opinion they held: ſhall we thinke, that the damage of this errour did ſo ouer-waigh the benefit of their faith, that the mercy of God might not ſaue them? I grant they ouerthrew the very foundation of faith by conſequent doth not that ſo likewiſe, which the [a] *Lutheran* Churches doe at this day ſo ſtifly and ſo firmely maintaine? For mine owne part, I dare not here denie the poſſibilitie of their ſaluation, which haue beene the chiefeſt inſtruments of ours: albeit they carried to their graue a perſwaſion ſo greatly repugnant to the truth. Foraſmuch therefore as it may be ſaid of the Church of Rome, ſhe hath yet a little ſtrength, ſhe doth not directly denie the foundation of Chriſtianitie: I may, I truſt without offence, perſwade my ſelfe, that thouſands of our Fathers in former times liuing and dying within her wals, haue found mercy at the hands of God.

18 What although they repented not of their errors? God forbid, that I ſhould open my mouth to gain-ſay that which Chriſt himſelfe hath ſpoken: *Except yee repent, yee ſhall all periſh.* And if they did not repent, they periſhed. But withall note, that we haue the benefit of a double repentance: the leaſt ſinne, which we commit in Deed, Thought, or Word, is death, without repentance. Yet how many things do eſcape vs in euery of theſe, which we doe not know? How many, which we doe not obſerue to be ſinnes? And without the knowledge, without the obſeruation of ſinne, there is no actuall repentance. It cannot then be choſen, but that for as many as hold the foundation; and haue all holden ſinnes and errors in hatred; the bleſſing of repentance for vnknowne ſinnes and errours, is obtained at the hands of God, through the gracious mediation of Ieſus Chriſt, for ſuch ſuiters as crie with the Prophet DAVID: *Purge me, O Lord from my ſecret ſinnes.*

19 But we waſh a wall of loome; we labour in vaine; all this is nothing; it doth not prooue; it cannot iuſtifie, that which we goe about to maintaine. Infidels and Heathen men are not ſo godleſſe, but that they may, no doubt, crie God mercy, and deſire in generall to haue their ſinnes forgiuen them. To ſuch as denie the foundation of faith, there can be no ſaluation (according to the ordinarie courſe, which God doth vſe in ſauing men) without a particular repentance of that error. The Galatians thinking, that vnleſſe they were circumciſed, they could not be ſaued, ouerthrew the foundations of faith directy: therefore if any of them did die ſo perſwaded, whether before or after they

* Plainely in all mens ſight whoſe eyes God hath inlightned to behold his truth. For they, which are in error, are in darkeneſſe, and ſee not that, which in light is plaine. In that which they teach concerning the natures of Chriſt, they hold the ſame with *Neſtorius* fully, the ſame with *Eutiches* about the proprieties of his nature.

a The opinion of the *Lutherãs* thought it no direct deniall of the foundation may notwithſtanding be damnable vnto ſome and I do not think but that in many reſpects it is leſſe damnable as at this day ſome maintain it, then it was in them which held it at firſt, as *Luther* and others whom I had an eye vnto in this ſpeech. The queſtion is not whether an errour with ſuch and ſuch circumſtances: but ſimply, whether an error ouerthrowing the foundation, doe exclude all poſſibilitie of ſaluation, if it be not recanted, and expreſly repented of.

they told of their errors, their end is dreadfull; there is no way with them but one, death and condemnation. For the Apoſtle ſpeaketh nothing of men departed but ſaith generally of all, *If you be circumciſed, Chriſt ſhall profit you nothing. You are aboliſhed from Chriſt, whoſoeuer are iuſtified by the law; yee are fallen from grace*, Gal. 5. Of them in the Church of Rome the reaſon is the ſame. For whom Antichriſt hath ſeduced, concerning them did not *S. Paul* ſpeake long before, that they receiued not the word of truth, they might not be ſaued? therefore God would *ſend them ſtrong deluſion to beliene lies, that all they might be damned which beleeued not the truth, but had pleaſure in vnrighteouſneſſe*. And *S. Iohn, All that dwell vpon the earth ſhall worſhip him, whoſe names are not written in the booke of life*, Apoc. 13. Indeed many in former times as their Bookes and Writings doe yet ſhew, held the foundation, to wit, ſaluation by Chriſt alone, and therefore might be ſaued. God hath alwayes had a Church amongſt them, which firmely kept his ſauing truth. As for ſuch as hold with the Church of Rome, that we cannot be ſaued by Chriſt alone without workes; they doe not onely by a circle of conſequence, but directly deny the foundation of faith; they hold it not, no not ſo much as by a thred.

2. Theſſ. 2. 11.

Apoc. 13. v. 8.

20. This to my remenbrance, being all that hath beene oppoſed with any countenance or ſhew of reaſon, I hope, if this be anſwered, the cauſe in queſtion is at an end. Concerning generall repentance therefore: what? A Murtherer, a Blaſphemer, an vncleane perſon, a Turke, a Iew, any ſinner to eſcape the wrath of God by a generall repentance? *God forgiue mee*, Truely it neuer came within mine heart, that a generall repentance doth ſerue for all ſinnes: it ſerueth only for the common ouerſights of our ſinfull life, and for the faults, which either we doe not marke, or doe not know, that they are faults. Our Fathers were actually penitent for ſinnes, wherein they knew they diſpleaſed God; or elſe they fall not within the compaſſe of my firſt ſpeech. Againe, that otherwiſe they could not be ſaued, then holding the foundation of Chriſtian faith, we haue not onely affirmed, but proued. Why is it not then confeſſed, that thouſands of our fathers, which liued in Popiſh ſuperſtitions, might yet by the mercie of God be ſaued? firſt, if they had directly denied the very foundations of Chriſtianitie, without repenting them particularly of that ſinne which ſaith there could be no ſaluation for them, acording to the ordinarie courſe, which God doth vſe in ſauing men, granteth plainely, or at the leaſt cloſely inſinuateth, that an extraordinary priuiledge of mercie might deliuer their ſoules from hell, which is more then I required. Secondly, if the foundation be denied, it is denied for feare of ſome Hereſie, which the Church of Rome maintaineth. But how many were there amongſt our Fathers, who being ſeduced by the common errour of that Church, neuer knew the meaning of her Hereſies? So that, although all Popiſh Heritiques did periſh: thouſands of them which liued in Popiſh ſuperſtitions, might be ſaued. Thirdly, ſeeing all that held Popiſh Hereſies, did not hold all the Hereſies of the Pope: why might not thouſands, which were infected with other leauen, liue and die vnſowred with this, and ſo be * ſaued? fourthly, if they all held this Hereſie, many there were that held it, no doubt, but only in a generall forme of words, which a fauorable interpretation might expound in a ſenſe differing farre

*For this is the onely thing alledged to prooue the impoſſibilitie of their ſaluation: The Church of Rome ioyneth workes with Chriſt which is a deniall of the foundation, and valeſſe we hold the foundation we cannot be ſaued.

farreenough from the poyſoned conceit of Hereſie. As for example; Did they hold, that we cannot be ſaued with Chriſt, without good workes. We our ſelues doe, I thinke, all ſay as much, with this conſtruction, ſaluation being taken as in that ſentence, *Corde creditur ad iuſtitiam, ore fit confeſſio ad ſalutem*, except infants, and men cut off vpon the point of their conuerſion: of the reſt none ſhall ſee God, but ſuch as ſeeke peace and holineſſe, though not as a cauſe of their ſaluation, yet as a way which they muſt walke, which will be ſaued. Did they hold, that without workes wee are not iuſtified? Take iuſtification ſo as it may alſo imply ſanctification, and Saint *Iames* doth ſay as much. For except there be an ambiguitie in the ſame tearme, Saint *Paul*, and Saint *Iames* doe contradict each the other, which cannot be. Now there is no ambiguitie in the name either of faith, or of workes, being meant by them both in one and the ſame ſenſe. Finding therefore, that iuſtification is ſpoken of by Saint *Paul*, without implying ſanctification, when he prooueth, that a man is iuſtified by faith without workes; finding likewiſe that iuſtification doth ſometime imply ſanctification alſo with it: I ſuppoſe nothing to bee more ſound, then ſo to interpret Saint *Iames*, ſpeaking not in that ſenſe, but in this.

21. We haue already ſhewed, that there be two kinds of Chriſtian righteouſneſſe: the one without vs, which we haue by imputation; the other in vs, which conſiſteth of faith, hope, and charitie, and other Chriſtian vertues. And Saint *Iames* doth prooue, that *Abraham* had not onely the one, becauſe the thing beleeued was imputed vnto him for righteouſneſſe: but alſo the other, becauſe he offered vp his ſonne. God giueth vs both the one iuſtice and the other: the one, by accepting vs for righteous in Chriſt; the other, by working Chriſtian righteouſneſſe in vs. The proper and moſt immediate efficient cauſe in vs of this latter, is the Spirit of adoption wee haue receiued into our hearts. That whereof it conſiſteth, whereof it is really and formally made, are thoſe infuſed vertues, proper and particular vnto Saints, which the Spirit in the very moment, when firſt it is giuen of God, bringeth with it: the effects whereof are ſuch actions as the Apoſtle doth call the fruits of workes, the operations of the Spirit. The difference of the which operations from the roote whereof they ſpring, maketh it needfull to put two kinds likewiſe of ſanctifying righteouſneſſe, *Habituall*, and *Actuall*. *Habituall*, that holineſſe, wherewith our ſoules are inwardly indued, the ſame inſtant, when firſt we beginne to be the Temples of the holy Ghoſt. *Actuall*, that holineſſe, which afterwards beautifieth all the parts and actions of our life; the holineſſe for the which *Enoch*, *Iob*, *Zacharie*, *Elizabeth*, and other Saints, are in the Scriptures ſo highly commended. If here it be demanded, which of theſe wee doe firſt receiue: I anſwere, that the Spirit, the vertues of the Spirit, the habituall iuſtice, which is ingrafted, the externall iuſtice of *Ieſus Chriſt*, which is imputed: theſe wee receiue all at one and the ſame time; whenſoeuer we haue any of theſe, we haue all; they goe together. Yet ſith no man is iuſtified except hee believe, and no man believeth except he haue faith, and no man except hee haue receiued the Spirit of adoption, hath faith: foraſmuch as they doe neceſſarily inferre iuſtification, and iuſtification doth of neceſſitie preſuppoſe them: we muſt needs hold that imputed righteouſneſſe, in dignitie being the chiefeſt, is notwith-

ſtanding in order the laſt of all theſe: but *actuall righteouſneſſe*, which is the righteouſneſſe of good workes, ſuccedeth all, followeth after all, both in order and time. Which being attentiuely marked, ſheweth plainely how the faith of true Beleeuers cannot be diuorced from hope and loue; how faith is a part of ſanctification, and yet vnto iuſtification neceſſarie; how faith is perfected by good workes, and noe worke of ours without faith: finally, how our Fathers might hold, that wee are iuſtified by Faith alone, and yet hold truely, that without workes we are not iuſtified. Did they thinke that men doe merit rewards in heauen, by the workes they performe on earth? The ancient vſe *meriting* for *obtaining*, and in that ſenſe they of *Wittenberge* haue it in their confeſſion; *We teach that good workes commanded of God, are neceſſarily to be done, and by the free kindneſſe of God they merit their certaine rewards.* Therefore ſpeaking as our Fathers did, and we taking their ſpeech in a ſound meaning, as we may take our Fathers, and might for as much as their meaning is doubtfull and charitie doth alwaies interpret doubtfull things fauourably: what ſhould induce vs to think, that rather the damage of the worſt conſtruction did light vpon them all, then that the bleſſing of the better was granted vnto thouſands? Fiftly, if in the worſt conſtruction that may be made, they had generally all imbraced it liuing, might not many of them dying, vtterly renounce it? Howſoeuer men when the ſit at eaſe, doe vainely tickle their hearts with the wanton conceit, of I know not what proportionable correſpendence, betweene their merits and their rewards, which in the trance of their high ſpeculations they dreame that God hath meaſured, weighed, and laid vp, as it were, in bundles for them: notwithſtanding, we ſee by daily experience, in a number euen of them, that when the houre of death approacheth, when they ſecretly heare themſelues ſummoned forthwith to appeare, and ſtand at the Barre of that Iudge, whoſe brightneſſe cauſeth the eyes of the Angels themſelues to dazle, all theſe idle imaginations doe then beginne to hide their faces, to name merits then is to lay their ſoules vpon the racke, the memorie of their owne deeds is lothſome vnto them, they forſake all things, wherein they haue put any truſt or confidence, no ſtaffe to leane vpon, no eaſe, no reſt, no comfort then, but onely in Ieſus Chriſt.

22. Wherefore if this propoſition were true: *To hold in ſuch wiſe, as the Church of Rome doth, that we cannot be ſaued by Chriſt alone without works, is directly to deny the foundation of Faith*; I ſay, that if this propoſition were true: *neuertheleſſe ſo many wayes I haue ſhewed, whereby wee may hope that thouſands of our Fathers which liued in Popiſh ſuperſtition, might be ſaued. But what if it be not true? What if neither that of the Galatians concerning Circumciſion; nor this of the Church of Rome, by Works be any direct deniall of the foundation, as it is affirmed, that both are? I neede not wade ſo farre as to diſcuſſe this Controuerſie, the matter which firſt was brought into queſtion being ſo cleare, as I hope it is. Howbeit, becauſe I deſire, that the truth euen in that alſo ſhould receiue light, I will doe mine endeuour to ſet downe ſomewhat more plainely: firſt, the foundation of Faith, what it is: Secondly, what it is directly to denie the foundation: Thirdly, whether they whom God hath choſen to be Heires of life, may fall ſo farre as directly to de-

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* The may ceaſe to put any confidence in workes, and yet neuer thinke, liuing in Popiſh ſuperſtition, they did amiſſe. *Pighius* dyed Popiſh, and yet denyed Poperie in the Article of Iuſtification by workes long before his death.

nie it: Fourthly, whether the Galatians did ſo by admitting the errour about *Circumciſion* and the *Law*: laſt of all, whether the Church of Rome for this one opinion of Workes, may be thought to doe the like, and thereupon to be no more a Chriſtian Church, then are the Aſſemblies of Turkes and Iewes.

23. This word foundation being figuratiuely vſed, hath alwayes reference to ſomewhat which reſembleth a materiall building, as both that Doctrine of *Lawes* and the communitie of Chriſtians doe. By the Maſters of Ciuill Policie nothing is ſo much inculcated, as *that Common-weales are founded vpon Lawes*; for that a multitude cannot bee compacted into one body otherwiſe then by a common acception of Lawes, whereby they are to bee kept in order. The ground of all Ciuill Lawes is this: *No man ought to be hurt or iniured by another.* Take away this perſwaſion, and ye take away all the Lawes; take away Lawes, and what ſhall become of Common-weales? So it is in our ſpiritual Chriſtian Communitie: I doe not meane that Body Myſticall, whereof Chriſt is only *the head, that building vndiſcernable by mortall eyes, wherein Chriſt is the [a]chiefe corner Stone: but I ſpeake of the viſible Church, the foundation whereof is the [b] Doctrine which the Prophets and Apoſtles profeſt. The marke wherunto their Doctrine tendeth, is pointed at in theſe words of *Peter* vnto Chriſt, [c] *Thou haſt the wordes of eternall life*: in theſe words of *Paul* to Timothy, [d] *The holy Scriptures are able to make thee wiſe vnto ſalvation.* It is the demand of Nature it ſelfe, *What ſhall we doe to haue eternall life?* The deſire of immortalitie and of the knowledge of that, whereby it may be obtayned, is ſo naturall vnto all men, that euen they, who are not perſwaded, that they ſhall, doe notwithſtaning wiſh, that they might know a way how to ſee no end of life. And, becauſe naturall meanes are not able ſtill to reſiſt the force of death: there is no people in the earth ſo ſauage, which hath not deuiſed ſome ſupernaturall helpe or other, to flye for ayd and ſuccour in extremities, againſt the Enemies of their Lawes. A longing therefore to be ſaued, without vnderſtanding the true way how, hath beene the cauſe of all the Superſtitions in the World. O that the miſerable ſtate of others, which wander in darkneſſe, and wote not whither they goe, could giue vs vnderſtanding hearts, worthily to eſteeme the riches of the mercy of God towards vs, before whoſe eyes the doores of the Kingdome of Heauen are ſet wide open! ſhould wee offer violence vnto it? it offereth violence vnto vs, and we gather ſtrength to withſtand it. But I am beſides my purpoſe, when I fall to bewaile the cold affection, which we beare towards that whereby we ſhould be ſaued; my purpoſe being only to ſet downe, what the ground of ſaluation is. The Doctrine of the Goſpell propoſeth ſaluation as the end: and doth it not teach the way of attayning thereunto? Yet the Damoſell poſſeſt with a Spirit of diuination, ſpake the truth: [e] *Theſe men are the Seruants of the moſt High God, which ſhew vnto vs the way of Saluation*: [f] *A new and liuing way, which Chriſt hath prepared for vs, through the vaile, that is, his fleſh*; Saluation purchaſed by the death of Chriſt. By this foundation the Children of God before the written Law, were diſtinguiſhed from the ſonnes of men; the reuerend Patriarkes both poſſeſt it liuing, and ſpake expreſly of it [g] at the houre of their death. It [h] comforted *Iob* in the midſt of griefe; it was afterwards the anker-hold of all the righteous in Iſ-

What the foundation of Faith is.

Vocatâ ad conſcionem multitudine, quæ coaleſcere in populi vnius corpus nulla re præterquàm legibus poterat, Liu. de Rom. lib. 1.

* *Epheſ.* 1.23. & 4.15.

a *Epheſ.* 2.20.

b *Epheſ.* 2.20.

c *Iohn* 6.68.

d 2. *Tim.* 3.15.

e *Acts* 16.17.

f *Heb.* 10.20.

g *Gen.* 49.

h *Iob* 19.

rael, from the writing of the Law, to the time of Grace. Euery Prophet maketh mention of it. It was famouſly ſpoken of about the time, when the comming of Chriſt to accompliſh the promiſes, which were made long before it, drew neere, that the ſound thereof was heard euen amongſt the Gentiles. When he was come, as many as were his, acknowledged that he was their Saluation; he, that long expected hope of Iſrael; he, that *Seed, in whom all the Nations of the earth ſhall be bleſſed.* So that now he is a name of ruine, a name of death and condemnation, vnto ſuch as dreame of a new *Meſſias*, to as many as looke for ſaluation by any other, but by him. *For i among ſt men there is giuen no other name vnder heauen whereby we muſt be ſaued.* Thus much S. *Mark* doth intimate by that, which he doth put in the front of his Booke, making his entrance with theſe words: *The beginning of the Goſpell of Ieſus Chriſt, the Sonne of God.* His Doctrine he termeth the Goſpell, becauſe it teacheth Saluation; the Goſpell of Ieſus Chriſt the Sonne of God, becauſe it teacheth Saluation by him. This is then the foundation, whereupon the frame of the Goſpell is erected; that very Ieſus whom the *Virgin* conceiued of the Holy Ghoſt, whom *Simeon* imbraced in his armes, whom *Pilate* condemned, whom the *Iewes* crucified, whom the *Apoſtles* preached, he is k Chriſt, the Lord, the onely Sauiour of the World: l *Other foundation can no man lay.* Thus I haue briefly opened that principle in Chriſtianitie, which wee call the foundation of our faith. It followeth now, that I declare vnto you, what is directly to ouerthrow it. This will be better opened, if wee vnderſtand, what it is to hold the foundation of Faith.

i *Acts* 4. 12.

k *Luke* 2. 11.

l 1. *Cor.* 3.

24. There are which defend, that many of the Gentiles, who neuer heard the Name of Chriſt, held the foundation of Chriſtianitie, and why? they acknowledged many of them, the Prouidence of God; his infinite Wiſedome, ſtrength, power; his goodneſſe, and his mercie towards the children of men; that God hath iudgement in ſtore for the wicked, but for the righteous, which ſerue him, rewards, &c. In this which they confeſſed, that lyeth couered, which we beleeue; in the Rudiments of their knowledge concerning God, the foundation of our faith concerning Chriſt, lyeth ſecretly wrapt vp, and is vertually contayned: therefore they held the foundation of Faith, though they neuer had it. Might we not with as good a colour of Reaſon defend, that euery Plough-man hath all the Sciences, wherein Philoſophers haue exceld? For no man is ignorant of their firſt Principles, which do vertually containe, whatſoeuer by naturall meanes is or can be knowne. Yea, might wee not with as great reaſon affirme, that a man may put three mightie Oakes whereſoeuer three Akornes may be put? For vertually an Akorne is an Oake. To auoyde ſuch Paradoxes, wee teach plainely, that to hold the foundation, is in expreſſe termes to acknowledge it.

25. Now, becauſe the foundation is an affirmatiue Propoſition, they all ouerthrow it who denie it; they directly ouerthrow it, who denie it directly; and they ouerthrow it by conſequent, or indirectly, which hold any one aſſertion whatſoeuer, whereupon the direct deniall thereof may bee neceſſarily concluded. What is the Queſtion betweene the Gentiles and vs, but this, *Whether ſaluation be by Chriſt?* What betweene the Iewes and vs, but this,

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Whether by this Ieſus, whom we call Chriſt, yea or no? This to be the maine point, whereupon Chriſtianitie ſtandeth, it is cleere by that one ſentence of *Feſtus* concerning *Pauls* accuſers: *They brought no crime of ſuch things as I ſuppoſed, but had certaine queſtions againſt him of their ſuperſtition, and of one Ieſus, which was dead, whom* PAVL *affirmed to be aliue.* Where we ſee that Ieſus, dead and raiſed for the ſaluation of the World, is by Iewes denyed, deſpiſed by a Gentile by a Chriſtian Apoſtle maintayned. The Fathers therefore in the Primitiue Church when they wrote; *Tertullian*, the Booke which he calleth *Apologeticus*; *Minutius Fœlix*, the Booke, which he intitleth *Octauius*; *Arnobius*, the ſeauen Bookes againſt the Gentiles; *Chryſoſtome*, his Orations againſt the Iewes; *Euſebius*, his ten Bookes of *Euangelicall demonſtration*: they ſtand in defence of Chriſtianitie againſt them, by whom the foundation thereof was directly denyed. But the Writings of the Fathers againſt *Nouatians*, *Pelagians*, and other Heretikes of the like note, refell Poſitions, whereby the foundation of Chriſtian Faith was ouerthrowne by conſequent only. In the former ſort of Writings the foundation is proued; in the later, it is alledged as a proofe, which to men that had beene knowne directly to denie, muſt needes haue ſeemed a very beggerly kind of diſputing. All Infideſs therefore denie the foundation of Faith directly; by conſequent, many a Chriſtian man, yea whole Chriſtian Churches haue denied it, and doe denie it at this preſent day. Chriſtian Churches, the foundation of Chriſtianitie? not directly; for then they ceaſe to be Chriſtian Churches: but by conſequent, in reſpect whereof wee condemne them as erroneous, although for holding the foundation wee doe and muſt hold them Chriſtian.

26. We ſee what it is to hold the foundation; what directly, and what by conſequent, to denie it. The next thing which followeth, is, whether they whom God hath Choſen to obtaine the glory of our Lord Ieſus Chriſt, may once effectually called, and through faith iuſtified truly, afterwards fall ſo far, as directly to denie the foundation, which their hearts haue before imbraced with ioy and comfort in the Holy Ghoſt: for ſuch is the faith, which indeede doth iuſtifie. Deuils know the ſame things, which we beleeue, and the minds of the moſt vngodly may be fully perſwaded of the Truth: which knowledge in the one and in the other is ſometimes termed faith, but equiuocally, being indeed no ſuch faith as that, whereby a Chriſtian man is iuſtified. It is the Spirit of Adoption, which worketh faith in vs, in them not: the things which we beleeue, are by vs apprehended, not only as true, but alſo as good, and that to vs: as good, they are not by them apprehended; as true, they are. Whereupon followeth the third difference; the Chriſtian man the more hee increaſeth in faith, the more his ioy and comfort aboundeth: but they, the more ſure they are of the truth, the more they quake and tremble at it. This begetteth another effect, where the hearts of the one ſort haue a different diſpoſition from the other. *Non ignoro plerosq; conſcientia meritorum, nihil ſe eſſe per mortem magis optare, quàm credere. Mallent enim extingui penitus, quam ad ſupplicia reparari.* I am not ignorant, ſaith *Minutius*, that there bee many, who being conſcious, what they are to looke for, doe rather wiſh that they might, then thinke that they ſhall ceaſe, when they ceaſe to liue:

becauſe they hold it better that death ſhould conſume them vnto nothing, then God reuiue them vnto puniſhment. So it is in other Articles of Faith, whereof wicked men thinke, noe doubt, many times they are too true: on the contrarie ſide, to the other, there is no griefe or torment greater, then to feele their perſwaſion weake in things, whereof when they are perſwaded, they reape ſuch comfort and ioy of ſpirit: ſuch is the faith whereby wee are iuſtified; ſuch, I meane, in reſpect of the qualitie. For touching the principall obiect of faith, longer then it holdeth the foundation whereof we haue ſpoken, it neyther iuſtifieth, nor is, but ceaſeth to be faith, when it ceaſeth to beleeue, that Ieſus Chriſt is the onely Sauiour of the World. The cauſe of life ſpirituall in vs, is Chriſt, not carnally or corporally inhabiting, but dwelling in the ſoule of man, as a thing which (when the minde apprehendeth it) is ſaid to inhabit or poſſeſſe the minde. The minde conceiueth Chriſt by hearing the Doctrine of Chriſtianitie, as the light of Nature doth the mind to apprehend thoſe truths which are meerely rationall, ſo that ſauing Truth, which is farre aboue the reach of humane reaſon, cannot otherwiſe, then by the Spirit of the almighty, be conceiued. All theſe are implyed, whereſoeuer any of them is mentioned as the cauſe of the ſpiritu ll life. Wherefore if we haue read that [a] *the Spirit is our life*; or [b] *the Word* [a] *our life*; or [c] *Chriſt our life*: we are in euery of theſe to vnderſtand, that our life is Chriſt, by the hearing of the Goſpell, apprehended as a Sauiour, and aſſented vnto through the power of the Holy Ghoſt. The firſt Intellectuall conce[p]t and comprehenſion of Chriſt ſo imbraced, Saint *Peter* calleth [d] *the ſeed whereof we be new borne*: our firſt imbracing of Chriſt, is our firſt [e] reuiuing from the ſtate of death and condemnation. [f] *He that hath the Sonne, hath life*, ſaith S. *Iohn, and he that hath not the Sonne of God hath not life.* If therefore he which once hath the Sonne, may ceaſe to haue the Sonne, though it be for a moment, he ceaſeth for that moment to haue life. But the life of them which haue the Sonne of God, is euerlaſting *in the World to come.* But becauſe as Chriſt being raiſed from the dead dyeth no more, death hath no more power ouer him: So the iuſtified man [h] being allyed to God in Ieſus Chriſt our Lord, doth as neceſſarily from that time forward alwayes liue, as Chriſt [i] by whom he hath life, liueth alwayes. I might if I had not otherwhere largely done it already, ſhew by many and ſundry, manifeſt, and cleere prooſes, how the motions and operations of life, are ſometimes ſo indiſcernable, and ſo ſecret, that they ſeeme ſtone-dead, who notwithſtanding are ſtill aliue vnto God in Chriſt. For as long as that abideth in vs, which animateth, quickeneth, and giueth life, ſo long we liue and wee know that the cauſe of our faith abideth in vs for euer. If Chriſt the fountaine of life, may flit and leaue the habitation, where once he dwelleth, what ſhall become of his promiſe, *I am with you to the Worlds end?* If the Seed of God which containeth Chriſt, may be firſt conceiued, and then coſt out: how doth S. *Peter* tearme it [k] *immortall*? How doth S. *Iohn* affirme, [l] *It abideth*? If the Spirit, which is giuen to cheriſh, and preſerue the Seed of life, may be giuen and taken away, how is it [m] the earneſt of our inheritance vntill Redemption? how doth it continue with vs for euer? If therefore the man which is once iuſt by faith, ſhall liue by faith, and liue for euer: it followeth that

a *Rom.*8.10.
b *Phil.*2.15.
c *Col.*3.4.
d 1.*Pet.*1.
e *Epheſ.*2.5.
f 1.*Iohn.*5.12.
g 1.*Iohn* 5.13. Perpetuitie of Faith.
h *Rom.*6.10.
i *Iohn* 14.19.
k 1.*Pet* 1.
l 1.*Iohn.*3.9.
m *Epheſ.*1.14. *Iohn.*4.16.

that he which once doth beleeue the foundation, muſt needs beleeue the foundation for euer. If he beleeue, it for euer, how can he euer directly denie it? Faith holding the direct affirmation, the direct negation, ſo long as Faith continueth, is excluded. But you will ſay, that as he that is to day holy, may to morrow forſake his holineſſe, and become impure; as a friend may change his minde, and be made an enemy; as hope may wither: ſo Faith may die in the heart of man, the Spirit may be quenched, grace may be extinguiſhed, they which beleeue, may be quite turned away from the Truth. The caſe is cleere, long experience hath made this manifeſt: it needs no proofe. I grant we are apt, prone, and readie to forſake God: but is God as readie to forſake vs? Our minds are changeable: is his ſo likewiſe? Whom God hath iuſtified, hath not Chriſt aſſured, that it is *his Fathers will to giue them a kingdome*? Notwithſtanding it ſhall not be otherwiſe giuen them, then if they continue [a] grounded and ſtabliſhed in the faith, and be not moued away from the hope of the Goſpel; [b] *if they abide in loue and holineſſe*: Our Sauiour therefore, when he ſpake of the ſheepe effectually called, and truely gathered into his fold, [c] *I giue vnto them eternall life, and they ſhall neuer periſh, neither ſhall any plucke them out of my hands*; in promiſing to ſaue them, he promiſed, no doubt, to preſerue them in that, without which there can be no ſaluation, as alſo from that whereby it is irrecouerably loſt. Euery error in things appertaining vnto God, is repugnant vnto faith; euery fearfull cogitation, vnto hope; vnto loue, euery ſtragling inordinate deſire; vnto holineſſe, euery blemiſh wherewith either the inward thoughts of our minds, or the outward actions of our liues are ſtained. But Hereſie; ſuch as that of *Ebion*, *Cerinthus*, and others againſt whom the Apoſtles were forced to bend themſelues both by word, and alſo by writing; that repining diſcouragement of heart, which tempteth God, whereof we haue Iſrael in the Deſart for a patterne: coldneſſe, ſuch as that in the Angels of Epheſus; foule ſins, knowne to be expreſly againſt the firſt, or ſecond Table of the Law, ſuch as *Noah*, *Manaſſes*, *Dauid*, *Salomon*, and *Peter* committed; theſe are each in their kind ſo oppoſite to the former vertues, that they leaue no place for ſaluation without an actuall repentance. But Infidelity, extreame deſpaire, hatred of God and all goodneſſe, obduration in ſinne cannot ſtand where there is but the leaſt ſparke of faith, hope, loue, and ſanctitie: euen as cold in the loweſt degree cannot be, where heat in the higheſt degree is found. Whereupon I conclude, that, although in the firſt kind, no man liueth, which ſinneth not; and in the ſecond, as perfect as any doe liue may ſinne: yet ſith the man which is borne of God, hath a promiſe, that in him [d] *the ſeede of God ſhall abide*, which ſeed is a ſure preſeruatiue againſt the ſinnes that are of the third ſuite: greater and cleerer aſſurance we cannot haue of any thing then of this, that from ſuch ſinnes God ſhall preſerue the righteous, as the apple of his eye for euer. Directly to denie the foundation of faith, is plaine Infidelitie; where faith is entred, there Infidelitie is for euer excluded; therefore by him which hath once ſincerely beleeued in Chriſt, the foundation of Chriſtian faith can neuer be directly denied. Did not *Peter*? Did not *Marcellinus*? Did not others both directly denie Chriſt, after that they had beleeued, and againe beleeue, after they had denyed? No doubt, as they

Ob.

Sol.

[a] *Col.* 1. 23.

[b] 1. *Tim.* 1. 19.

[c] *Iohn.* 10.

[d] 1. *Iohn* 3. 9.

they confeſſe in words, whoſe condemnation is neuertheleſſe their not beleeuing: (for example we haue *Iudas*:) So likewiſe, they may beleeue in heart, whoſe condemnation, without repentance, is their not confeſſing. Although therefore *Peter* and the reſt, for whoſe faith Chriſt hath prayed, that it might not faile, did not by denyall, ſinne the ſinne of Infidelitie, which is an inward abnegation of Chriſt, (but if they had done this, their faith had cleerely fayled:) yet becauſe they ſinned notoriouſly and grieuouſly, committing that, which they knew to be expreſly forbidden by the Law, which ſaith, *Thou ſhalt worſhip the Lord thy God, and him onely ſhalt thou ſerue*; neceſſarie it was that he, which purpoſed to ſaue their ſoules, ſhould, as he did, touch their hearts with true vnfained repentance, that his mercie might reſtore them againe to life, whom ſinne had made the children of death and condemnation. Touching the point therefore, I hope I may ſafely ſet downe, that if the iuſtified erre, as he may, and neuer come to vnderſtand his errour, God doth ſaue him through generall repentance: but if he fall into Hereſie, he calleth him at one time or other by actuall repentance: but from Infidelitie, which is an inward direct denial of the foundation, he preſerueth him by ſpeciall prouidence for euer. Whereby we may eaſily know, what to thinke of thoſe Galatians, whoſe hearts was ſo poſſeſt with the loue of the Truth, that if it had beene poſſible, they would haue pluckt out their eyes to beſtow vpon their Teachers. It is true, that they were greatly * changed, both in perſwaſion and affection: ſo that the Galatians, when S. *Paul* wrote vnto them were not now the Galatians, which they had beene in former time, for that through errour they wandered, although they were his ſheepe. I doe not deny, but that I ſhould deny, that they were his ſheepe, if I ſhould grant, that through errour they periſhed. It was a perilous opinion that they held; perillous, euen in them which held it onely as an errour, becauſe it ouerthroweth the foundation by conſequent. But in them which obſtinately maintaine it, I cannot thinke it leſſe then a damnable Hereſie. Wee muſt therefore put a difference betweene them which erre of Ignorance, retaining neuertheleſſe a mind deſirous to be inſtructed in truth, and them, which, after the truth is laid open, perſiſt in the ſtubborne defence of their blindneſſe. Hereticall defenders, froward and ſtif-necked teachers of circumciſion, the bleſſed Apoſtle calls doggs: Silly men, who were ſeduced to thinke they thought the truth, he pittieth, he taketh vp in his armes, he louingly imbraceth, he kiſſeth, and with more then fatherly tendernes doth ſo temper, qualifie, and correct the ſpeech he vſeth toward them, that a man cannot eaſily diſcerne, whether did moſt abound, the loue, which he bare to their godly affection, or the griefe, which the danger of their opinion bred him. Their opinion was dangerous: was not theirs alſo, who thought the Kingdome of Chriſt ſhould be earthly was not theirs, which thought the Goſpell only ſhould be preached to the Iewes? What more oppoſite to propheticall doctrine, concerning the comming of Chriſt, then the one? Concerning the Catholike Church, then the other? Yet they which had theſe fancies, euen when they had them, were not the worſt men in the world. The Hereſie of *Free-will* was a milſtone about the Pelagians necke: ſhall we therefore giue ſentence of death ineuitable againſt

* Howſoeuer men be changed (for changed they may be, euen the beſt amongſt men) if they that haue receiued, as it ſeemeth, ſome of the Galatians which fell into error, had receiued the gifts and graces of God which are called ἀμεταμέλητα, ſuch as faith, hope, & Charitie are, which God doth neuer take away from him, to whom they are giuen, as if it repented him to haue giuen them; if ſuch might be ſo farre changed by errour, as that the very roote of frith ſhould be quite extinguiſhed in them, and ſo their ſaluation vtterly loſt: it would ſhake the hearts of the ſtrongeſt and ſtouteſt of vs all. See the contrarie in *Beza* his obſeruations vpon the harmony of Confeſſions

againſt all thoſe Fathers in the Greeke Church, which being miſſe-perſwaded, dyed in the errór of free Will? Of theſe Galatians therefore, which firſt were iuſtified and then deceiued, as I can ſee no cauſe, why as many as dyed before admonition, might not by mercy bee receiued, euen in errour: ſo I make no doubt, but as many as liued, till they were admoniſhed, found the mercie of God effectuall in conuerting them from their * errour, leſt any one that is Chriſts, ſhould periſh. Of this I take it, there is no controuerſie; only againſt the ſaluation of them which dyed, though before admonition, yet in error, it is obiected, that their opinion was a very plaine direct denyall of the foundation. If *Paul* and *Barnabas* had beene ſo perſwaded, they would haply haue vſed the termes otherwiſe ſpeaking of the Maſters themſelues, who did firſt ſet that error abroach, [a] certaine of the Sects of the Phariſes which beleeued. What difference was there betweene theſe Phariſes, and other Phariſes, from whom by a ſpeciall deſcription they are diſtinguiſhed, but this? Theſe which came to *Antioch*, teaching the neceſſitie of Circumciſion, were Chriſtians; the other, enemies of Chriſtianitie. Why then ſhould theſe be termed ſo diſtinctly Beleeuers, if they did directly deny the foundation of our beliefe; beſides which there was no other thing, that made the reſt to be no beleeuers? Wee need goe no farther then S. *Pauls* very reaſoning againſt them, for proofe of this matter: ſeeing you know God, or rather are knowne of God, how turne you againe to impotent rudiments? [b] The Law engendreth ſeruants, her children are in bondage; [c] They which are gotten by the Goſpell, are free. [d] Brethren, we are not children of the ſeruant, but of the free woman, and will yee yet be vnder the Law? That they thought it vnto ſaluation neceſſarie, for the Church of Chriſt, to [e] obſerue Dayes, and Moneths, and Times, and Yeeres, to keepe the Ceremonies and Sacraments of the Law, this was their errour. Yet he which condemneth their errour, confeſſeth, that notwithſtanding, they knew God, and were knowne of him; he taketh not the honour from them to be termed Sonnes begotten of the immortall ſeed of the Goſpel. Let the heauieſt words which he vſeth, be waighed; conſider the drift of thoſe dreadfull concluſions: If yee be circumciſed, Chriſt ſhall profit you nothing: As many as are iuſtified by the Law, are fallen from Grace. It had bin to no purpoſe in the world, ſo to vrge them; had not the Apoſtle beene perſwaded, that at the hearing of ſuch ſequels, no benefit by Chriſt, a defection from Grace, their hearts would tremble and quake within them: and why? becauſe that they knew, that in Chriſt, and in Grace, their ſaluation lay, which is a plaine direct acknowledgement of the foundation. Leſt I ſhould herein ſeeme, to hold that which no one learned, or godly hath done: let theſe words be conſidered, which import as much as I affirme. * Surely thoſe brethren, which in S. *Pauls* time, thought that God did lay a neceſſitie vpon them to make choice of dayes and meates; ſpake as they beleeued, and could not but in words condemne the libertie, which they ſuppoſed to be brought in againſt the authoritie of diuine Scripture. Otherwiſe it had beene needleſſe for Saint *Paul* to admoniſh them, not to condemne ſuch as eate without ſcrupuloſitie, whatſoeuer was ſet before them. This error, if you weigh what it is of it ſelfe, did at once ouerthrow all Scriptures, whereby we are taught ſaluation by faith in

* Error conuicted, and afterwards maintained, is more then error: for although opinion be the ſame it was, in which reſpect I ſtill call it errour, yet they are not now the ſame they were when they are taught what the truth is, and plainly taught.

a *Act.* 15. 5.

b *Gal.* 4. 24, 25.

c *Verſe* 28.

d *Verſe* 31.

e *Verſe* 21.

* *Buter. de Venit. Eccleſ. ſeruanda.*

in Chriſt, all that euer the Prophets did foretell, all that euer the Apoſtles did preach of Chriſt, it drew with it the deniall of Chriſt vtterly: in ſo much that *S. Paul* complaineth, that his labour was loſt vpon the Galatians, vnto whom this error was obtruded, affirming that Chriſt, if ſo be they were circumciſed ſhould not profit them any thing at all. Yet ſo farre was S. *Paul* from ſtriking their names out of Chriſts booke, that he commandeth others to entertaine them, to accept them with ſingular humanitie, to vſe them like Brethren; he knew mans imbecillitie; he had a feeling of our blindneſſe which are mortall men, how great it is, and being ſure that they are the Sonnes of God whoſoeuer be indued with his feare, would not haue them counted enemies of that whereunto they could not as yet frame themſelues to be friends, but did euer vpon a very religious affection to the Truth, willingly reiect the Truth. They acknowledged Chriſt to be their only and perfect Sauiour, but ſaw not how repugnant their beleeuing the neceſſitie of Moſaicall Ceremonies was to their faith in Ieſus Chriſt. Hereunto a reply is made, that if they had not directly denyed the foundation, they might haue beene ſaued; but ſaued they could not be, therefore their opinion was not onely by conſequent, but directly a denyall of the foundation. When the queſtion was about the poſſibilitie of their ſaluation, their denying of the foundation was brought to prooue, that they could not be ſaued; now that the queſtion is about their denyall of the foundation, the impoſſibilitie of their ſaluation, is alledged to prooue, they denyed the foundation. Is there nothing, which excludeth men from ſaluation, but only the foundation of faith denyed? I ſhould haue thought, that beſides this, many other things are death vnto as many as vnderſtanding, that to cleaue thereunto, was to fall from Chriſt, did notwithſtanding cleaue vnto them, But of this enough. Wherefore I come to the laſt queſtion, *Whether that the doctrine of the Church of Rome, concerning the neceſſitie of workes vnto ſaluation, be a direct denyall of our faith.*

27. I ſeeke not to obtrude vnto you any priuate opinion of mine owne; the beſt learned in our profeſſion are of this iudgement, that all the corruptions of the Church of Rome, doe not prooue her to deny the foundation directly; if they did, they ſhould grant her ſimply to be no Chriſtian Church.

Calvin. Ep. 104. *But I ſuppoſe*, ſaith one, *that in the Papacy ſome Church remaineth, a Church crazed, or, if you will, broken quite in pieces forlorne, miſſe-ſhapen, yet ſome Church:* his reaſon is this, *Antichriſt muſt ſit in the Temple of God.* Leſt any man ſhould thinke ſuch ſentences as theſe to be true, onely in regard of them, whom that Church is ſuppoſed to haue kept by the ſpeciall prouidence of God, as it were in the ſecret corners of his boſome, free from infection, and as ſound in the faith, as we truſt, by his mercy, we our ſelues are: I permit it to your wiſe conſiderations, whether it be more likely, that as frenzie, though it ſelfe take away the vſe of reaſon, doth notwithſtanding proue them reaſonable creatures which haue it, becauſe none can be franticke but they: ſo Antichriſtianitie being the bane and plaine ouerthrow of Chriſtianitie, may neuertheleſſe argue the Church wherein Antichriſt ſitteth, to be Chriſtian. Neither haue I euer hitherto heard or read any one word alledged of force to warrant, that God doth otherwiſe, then ſo as in the two next queſtions before hath beene declared,

red, bind himſelfe to keepe his Elect from worſhipping the Beaſt, and from receiuing his marke in their foreheads: but hee hath preſerued, and will preſerue them from receiuing any deadly wound at the hands of the Man of ſin, whoſe deceit hath preuailed ouer none vnto death, but onely vnto ſuch as neuer loued the truth, ſuch as tooke a pleaſure in vnrighteouſneſſe: they in all ages, whoſe hearts haue delighted in the principall truth, and whoſe ſoules haue thirſted after righteouſneſſe, if they receiued the marke of Errour, the mercie of God, euen erring, and dangerouſly erring, might ſaue them: if they receiued the marke of Hereſie, the ſame mercy did, I doubt not, conuert them. How farre Romiſh Hereſies may preuaile ouer Gods Elect, how many God hath kept falling into them, how many haue beene conuerted from them, is not the queſtion now in hand: for if heauen had not receiued any one of that coate for theſe thouſand yeeres, it may ſtill bee true, that the doctrine which this day they doe profeſſe, doth not directly denie the foundation, and ſo proue them ſimply to be no Chriſtian Church. One I haue alleaged, whoſe words, in my eares, ſound that way: ſhall I adde * another, whoſe ſpeech is plaine? *I deny her not the name of a Church*, ſayth another, *no more then to a man the name of a man, as long as he liueth, what ſickneſſe ſoeuer he hath.* His reaſon is this; *Saluation in Ieſus Chriſt, which is the marke which ioyneth the head with the bodie, Ieſus Chriſt with the Church is ſo cut off by many merits, by the merits of Saints, by the Popes Pardons, and ſuch other wickedneſſe, that the life of the Church holdeth by a very threed*, yet ſtill the life of the Church holdeth. * A third hath theſe words, *I acknowledge the Church of Rome, euen at this preſent day, for a Church of Chriſt, ſuch a Church as Iſrael did Ieroboam, yet a Church.* His reaſon is this; *Euery man ſeeth, except he willingly hoodwinke himſelfe, that as alwayes; ſo now, the Church of Rome holdeth firmely and ſtedfaſtly the doctrine of truth concerning Chriſt, and baptizeth in the Name of the Father, the Sonne, and the holy Ghoſt, confeſſeth and anoucheth Chriſt, for the onely Redeemer of the Word, and the Iudge that ſhall ſit vpon quicke and dead, receiuing true beleeuers into endleſſe ioy, faithleſſe and godleſſe men being caſt with Satan and his angels into flames vnquenchable.*

* *Morn. de Eccleſ.*

* *Zanch. tract. de relig.*

28. I may, and will, reine the queſtion ſhorter then they doe. Let the Pope take downe his top, and captiuate no more mens ſoules by his Papall iuriſdiction: let him no longer count himſelfe *Lord Paramount* ouer the Princes of the world: no longer hold Kings as his ſeruants *paruaile*: let his ſtately Senate ſubmit their neckes to the yoke of Chriſt, and ceaſe to die their garments like *Edom*, in bloud: let them from the higheſt to the loweſt, hate and forſake their Idolatrie, abiure all their errours and hereſies, wherewith they haue any way peruerted the truth: let them ſtrippe their Churches, till they leaue no polluted rag, but only this one about her, *By Chriſt alone, without workes, we cannot bee ſaued*: it is enough for mee, if I ſhew, that the holding of this one thing doth not prooue the foundation of faith directly denied in the Church of Rome.

29. Workes are an addition: be it ſo? what then? the foundation is not ſubuerted by euery kinde of addition: Simply to adde vnto thoſe fundamentall words, is not to mingle Wine with Water, Heauen and Earth, things polluted,

luted with the ſanctified bloud of Chriſt: of which crime indict them, which attribute thoſe operations in whole or in part to any creature, which in the worke of our ſaluation wholly are peculiar vnto Chriſt, and if I open my mouth to ſpeake in their defence, if I hold my peace and plead not againſt them as long as breath is within my body, let me be guiltie of all the diſhonor that euer hath beene done to the Sonne of God. But the more dreadfull a thing it is to denie ſaluation by Chriſt alone; the more ſlow and fearefull I am, except it be too manifeſt, to lay a thing ſo grieuous to any mans charge. Let vs beware, leſt if we make too many wayes of denying Chriſt, wee ſcarce leaue any way for our ſelues truly and ſoundly to confeſſe him. Saluation only by Chriſt is the true foundation, whereupon indeed Chriſtianitie ſtandeth. But what if I ſay you cannot be ſaued onely by Chriſt, without this addition, Chriſt beleeued in heart, confeſſed with mouth, obeyed in life and conuerſation? Becauſe I adde, doe I therefore denie, that which I did directly affirme? There may bee an additament of explication, which ouerthroweth not, but proueth and concludeth the propoſition, whereunto it is annexed. He which ſaith, *Peter* was a chiefe Apoſtle, doth proue that *Peter* was an Apoſtle; hee which ſayth, Our ſaluation is of the Lord,* through ſanctification of the Spirit and Faith of the trueth, proueth that our ſaluation is of the Lord. But if that which is added be ſuch a priuation as taketh away the very eſſence of that whereunto it is added, then by the ſequell it ouerthroweth. Hee which ſaith *Iudas* is a dead man, though in word he granteth *Iudas* to be a man, yet in effect he proueth him by that very ſpeech no man; becauſe death depriueth him of being. In like ſort, he that ſhould ſay, our election is of grace for our workes ſake, ſhould grant in ſound of words, but indeed by conſequent denie that our election is of Grace; for the* grace which electeth vs, is no grace, if it elect vs for our workes ſake.

* 2. *Theſſ.* 2. 13.

* *Rom.* 11. 6.

30. Now whereas the Church of Rome addeth workes, wee muſt note farther, that the adding of* Workes is not like the adding of Circumciſion vnto Chriſt. Chriſt came not to abrogate and put away good workes: he did, to change Circumciſion; for we ſee that in place thereof, hee hath ſubſtituted holy Baptiſme. To ſay, yee cannot be ſaued by Chriſt, except yee be circumciſed, is to adde a thing excluded, a thing not onely not neceſſarie to be kept, but neceſſarie not to be kept by them that will be ſaued. On the other ſide, to ſay yee cannot be ſaued by Chriſt without workes, is to adde things, not only not excluded, but commanded, as being in their place, and in their kind neceſſarie, and therfore ſubordinated vnto Chriſt, by Chriſt himſelfe, by whom the web of ſaluation is ſpun: [a] *Except your righteouſneſſe exceed the righteouſneſſe of the Scribes and Phariſes, yee ſhall not enter into the Kingdome of Heauen.* They were [b] rigorous exacters of things not vterly to be neglected, and left vndone, Waſhings, and Tithings, &c. As they were in theſe, ſo muſt we be in iudgement, and the loue of God. Chriſt in workes ceremoniall, giueth more libertie; in [c] morall much leſſe, then they did. Workes of righteouſneſſe therefore are

* I denie not but that the Church of Rome requireth ſome kinds of works which ſhee ought not to require at mens hands. But our queſtion is generall about the adding of good workes, not whether ſuch or ſuch works be good. In this compariſon it is enough to touch ſo much of the matter in queſtion betweene S. *Paul* and the Galatians, as inferreth thoſe Concluſions, *Yee are fallen from grace; Chriſt can profit you nothing*: which Concluſions will follow vpon Circumciſion and rites of the Law ceremoniall, if they be required as things neceſſarie to ſaluation. This onely was alleaged againſt me: and need I touch more then was alleaged? a *Matth.* 5. 20. b *Luke.* 11. 39. c *Matth.* 5. 21.

not

not ſo repugnantly added in the one propoſition; as in the other, Circumciſion is.

31. But we ſay, our ſaluation is by Chriſt alone, therefore howſoeuer, or whatſoeuer wee adde vnto Chriſt in the matter of ſaluation, we ouerthrow Chriſt. Our caſe were very hard, if this argument ſo vniuerſally meant, as it is propoſed, were ſound and good. We our ſelues doe not teach Chriſt alone, excluding our owne faith, vnto iuſtification; Chriſt alone, excluding our owne workes, vnto ſanctification; Chriſt alone, excluding the one or the other vnneceſſarie vnto ſaluation. It is a childiſh cauill wherewith in the matter of iuſtification our Aduerſaries doe ſo greatly pleaſe themſelues, exclayming that we tread all Chriſtian vertues vnder our feet, & require nothing in Chriſtians but faith, becauſe we teach, that faith alone iuſtifieth: whereas by this ſpeech we neuer meant to exclude either hope, or charitie from being alwayes ioyned as inſeparable Mates with Faith in the man that is iuſtified; or workes from being added as neceſſarie duties required at the hands of euery iuſtified man: but to ſhew, that faith is the only hand which putteth on Chriſt vnto iuſtification; and Chriſt, the only garment which being ſo put on couereth the ſhame of our defiled natures, hideth the imperfections of our workes, preſerueth vs blameleſſe in the ſight of God, before whom otherwiſe, the weakeneſſe of our faith were cauſe ſufficient to make vs culpable, yea to ſhut vs from the Kingdome of Heauen, where nothing that is not abſolute, can enter. That our dealing with them bee not as childiſh as theirs with vs, when we heare of ſaluation by Chriſt alone, conſidering that [*alone*] as an excluſiue particle, wee are to note, what it doth exclude, and where. If I ſay, *Such a Iudge only ought to determine ſuch a caſe*, all things incident to the determination therof, beſides the perſon of the Iudge, as Lawes, Depoſitions, Euidences, &c. are not hereby excluded; perſons are not excluded from witneſſing herein, or aſſiſting, but onely from determining and giuing ſentence. How then is our ſaluation wrought by Chriſt alone? Is it our meaning that nothing is requiſite to mans ſaluation, but Chriſt to ſaue, and he to be ſaued quietly without any more adoe? No; we acknowledge no ſuch foundation. As we haue receiued, ſo wee teach, that beſides the bare and naked worke, wherein Chriſt without any other Aſſociate, finiſhed all the parts of our Redemption, and purchaſed Saluation himſelfe alone: for conueyance of this eminent bleſſing vnto vs, many things are of neceſſitie required, as to bee knowne and choſen of God before the foundation of the World; in the World to be called, iuſtified, ſanctified; after we haue left the World; to bee receiued vnto glorie; Chriſt in euery of theſe hath ſomewhat, which hee worketh alone. Through him according to the eternall purpoſe of God, before the foundation of the World, Borne, Crucified, Buried, Rayſed, &c. wee were in a gracious acceptation knowne vnto God, long before we were ſeene of men: God * knew vs, loued vs, was kinde to vs in Ieſus Chriſt; in him we were elected to bee Heires of life. Thus farre God through Chriſt hath wrought in ſuch ſort alone, that our ſelues are meere Patients, working no more then dead and ſenſeleſſe Matter, Wood, or Stone, or Iron, doth in the Artificers hands, no more then the Clay when the Potter appointeth it to be framed for an honourable vſe, nay, not ſo much; for the

* *Eph.1.6,3,7.*

Matter whereupon the Craftſman worketh, he chooſeth being moued by the fitneſſe which is in it to ſerue his turne; in vs no ſuch thing. Touching the reſt, which is laid for the foundation of our Faith, importeth farther; That * by him we are called; that [a] wee haue Redemption, [b] Remiſſion of ſinnes through his bloud, [c] Health by his ſtripes, [d] Iuſtice by him; that he [e] doth ſanctifie his Church, and make it glorious to himſelfe; that [f] entrance into ioy ſhall be giuen vs by him, yea, all things by him alone. Howbeit not ſo by him alone, as if in vs to [g] our vocation, the hearing of the Goſpel; to our iuſtification, Faith; to our ſanctification, the fruits of the Spirit; to our entrance into reſt, perſeuerance in Hope, in Faith, in Holineſſe, were not neceſſarie.

* Gal. 5. 8.
a 1. Pet. 1. 9. 1. Pet. 5. 3.
b Epheſ. 1. 7.
c Eſa. 53 11.
d Ierem. 23. 6.
e Epheſ. 8. 26.
f Matth. 25. 23.
g 2. Theſſ. 2. 14. Gal. 2. 16. Gal. 5. 13. 2. Theſſ. 3. 15.

32. Then what is the fault of the Church of Rome? Not that ſhee requireth workes at their hands which will be ſaued: but that ſhe attributeth vnto workes a power of ſatisfying God for ſinne; yea, a vertue to merit both grace here, and in heauen glorie. That this ouer-throweth the foundation of faith, I grant willingly; that it is a direct denying thereof, I vtterly deny: what it is to hold, and what directly to denie the foundation of faith, I haue alreadie opened. Apply it particularly to this cauſe, and there needes no more adoe. The thing which is handled, if the forme, vnder which it is handled, be added thereunto, it ſheweth the foundation of any doctrine whatſoeuer. Chriſt is the Matter whereof the Doctrine of the Goſpel treateth; and it treateth of Chirſt, as of a Sauiour. Saluation therefore by Chriſt is the foundation of Chriſtianitie: as for works, they are a thing ſubordinate, no otherwiſe then becauſe our ſanctification cannot be accompliſhed without them; the Doctrine concerning them is a thing builded vpon the foundation; therefore the Doctrine, which addeth vnto them the power of ſatisfying or of meriting, addeth vnto a thing ſubordinated, builded vpon the foundation, not to the very foundation it ſelfe: yet is the foundation by this addition conſequently ouer-throwne, for as much as out of this addition, it may be negatiuely concluded; Hee which maketh any worke good, and acceptable in the ſight of God, to proceed from the naturall freedome of our will; Hee which giueth vnto any good workes of ours, the force of ſatisfying the wrath of God for ſinne, the power of meriting either earthly or heauenly rewards; Hee which holdeth workes, going before our vocation, in congruitie to merit our vocation, works following our firſt, to merit our ſecond iuſtification, and by condignitie our laſt reward in the Kingdome of Heauen; pulleth vp the Doctrine of faith by the roots; for out of euery of theſe the plaine direct denyall thereof may bee neceſſarily concluded. Not this onely, but what other Hereſie is there, that doth not raze the very foundation of faith by conſequent? Howbeit, we make a difference of Hereſies, accounting them in the next degree to Infidelitie, which directly deny any one thing to be, which is expreſly acknowledged in the Articles of our Beliefe; for out of any one Article ſo denyed, the denyall of the very foundation it ſelfe is ſtraight-way inferd. As for example; if a man ſhould ſay *There is no Catholike Church*, it followeth immediately thereupon, that this Ieſus whom we call the Sauiour, is not the Sauiour of the World; becauſe all the Prophets beare witneſſe, that the true *Meſſias* ſhould * *ſhew light vnto the Gentiles*, that is to ſay, gather ſuch a Church as is Catholike, not re-

Hæc ratio Eccleſiaſtici Sacramenti & Catholicæ Fidei eſt, vt qui partem diuini Sacramenti negat, partem non valeat confiteri. Ita enim ſibi connexa & concorporata ſunt omnia, vt aliud ſine alio ſtare non poſſit, & qui vnum ex omnibus denegauerit; alia ei omnia credidiſſe non proſit, Caſſiaſt. lib. 6. de Incarnat. Dom. If he obſtinatly ſtand in denyall. pag. 193.

* Acts 26. 23.

reſtrayned any longer vnto one circumciſed Nation. In the ſecond ranke we place them, out of whoſe Poſitions, the denyall of any the fore-ſaid Articles may be with like facilitie concluded: ſuch as are they, which haue denyed eyther the Diuinitie of Chriſt with *Hebion*, or with *Marcion* his Humanitie; an example whereof may bee that of *Caſtanio*, defending the Incarnation of the Sonne of God, againſt *Neſtorius* Biſhop of Antioch, which held, that the Virgin, when ſhee brought forth Chriſt, did not bring forth the Sonne of God, but a ſole and a meere man: out of which Hereſie the denyall of the Articles of the Chriſtian Faith he deduceth thus: *If thou doeſt deny our Lord Ieſus Chriſt; in denying the Sonne, thou canſt not chooſe but denie the Father: for according to the voyce of the Father himſelfe, He that hath not the Sonne, hath not the Father. Wherefore denying him which is begotten, thou denyeſt him which doth beget. Againe, denying the Sonne of God to haue beene borne in the fleſh, how canſt thou beleeue him to haue ſuffered? beleeuing not his Paſſion, what remayneth, but that thou denie his Reſurrection? For wee beleeue him not Rayſed, except we firſt beleeue him Dead: neither can the reaſon of his riſing from the Death ſtand without the faith of his death going before. The denyall of his Death and Paſſion inferreth the denyall of his riſing from the depth. Whereupon it followeth that thou alſo deny his Aſcenſion into Heauen. The Apoſtle affirmeth, that he which Aſcended, did firſt Deſcend, ſo that as much as lyeth in thee, our Lord Ieſus Chriſt hath neither riſen from the depth, nor is aſcended into Heauen, nor ſitteth at the right hand of God the Father, neither ſhall he come at the Day of the finall account which is looked for, nor ſhall iudge the quicke and dead. And dareſt thou yet ſet foot in the Church? Canſt thou thinke thy ſelfe a Biſhop, when thou haſt denyed all thoſe things, whereby thou doſt obtaine a Biſhoply calling?* NESTORIVS confeſſed all the Articles of the Creed, but his opinion did imply the denyall of euery part of his Confeſſion. Hereſies there are of the third ſort; ſuch as the Church of Rome maintayneth, which be remoued by a greater diſtance from the foundation, although indeed they ouerthrow it. Yet becauſe of that weakneſſe, which the Philoſopher noteth in mens capacities, when hee ſaith, that the common ſort cannot ſee things, which follow in reaſon, when they follow as it were a farre off by many deductions; therefore the repugnancie of ſuch Hereſie and the foundation, is not ſo quickly or ſo eaſily found, but that an Heretike of this, ſooner then of the former kind, may directly grant, and conſequently neuertheleſſe, denie the foundation of Faith.

Lib. 6. de Incar. Dom. cap. 16.

33. If reaſon be ſuſpected, tryall will ſhew that the Church of Rome doth no otherwiſe by teaching the doctrine ſhe doth teach concerning good works. Offer them the very fundamentall words: and what man is there, that will refuſe to ſubſcribe vnto them? Can they directly grant, and directly denie one and the very ſelfe-ſame thing? Our owne proceedings in diſputing againſt their workes ſatisfactorie, and meritorious, doe ſhew not only, that they hold, but that we acknowledge them to hold the foundation, notwithſtanding their opinion. For are not theſe our arguments againſt them? *Chriſt alone hath ſatisfied and appeaſed his Fathers wrath: Chriſt hath merited ſaluation alone.* Wee ſhould doe fondly to vſe ſuch diſputes, neither could we thinke to preuaile by them, if that, whereupon wee ground, were a thing, which wee know they doe

not hold, which we are aſſured they will not grant. Their very anſwers to all ſuch reaſons as are in this Controuerſie brought againſt them, will not permit vs to doubt, whether they hold the foundation, or no. Can any man that hath read their Bookes concerning this matter, be ignorant how they draw all their anſwers vnto theſe heads? *That the remiſſion of all our ſins, the pardon of all whatſoeuer puniſhments thereby deſerued, the rewards which God hath laid vp in Heauen, are by the bloud of our Lord Ieſus Chriſt purchaſed, and obtayned ſufficiently for all men: but for no man effectually, for his benefit in particular, except the bloud of Chriſt bee applyed particularly vnto him, by ſuch meanes as God hath appointed that to worke by. That theſe meanes of themſelues, being but dead things; onely the bloud of Chriſt is that which putteth life, force, and efficacie in them to worke, and to be auaileable, each in his kind to our ſaluation. Finally, that grace being purchaſed for vs by the bloud of Chriſt, and freely without any merit or deſert at the firſt beſtowed vpon vs, the good things which we do, after grace receiued, be thereby made ſatisfactory, & meritorious.* Some of their ſentences, to this effect, I muſt alleadge for mine owne warrant. If we deſire to heare forraine iudgements we, find in one this confeſſion: *He that could reckon how many the vertues and merits of our Sauiour Ieſus Chriſt haue beene, might likewiſe vnderſtand how many the benefits haue beene, that are to come to vs by him, for ſomuch as men are made partakers of them all by meanes of his Paſsion: by him is giuen vnto vs Remiſsion of our ſinnes, grace, glory, liberty, prayſe, ſaluation, redemption, iuſtification, iuſtice, ſatisfaction, ſacraments merits, and all other things which we had, and were behoueful for our ſaluation.* In another we haue theſe oppoſitions, and anſwers made vnto them: *All grace is giuen by Chriſt Ieſus; True, but not except Chriſt Ieſus be applyed. He is the propitiation for our ſins; by his ſtripes we are healed, he hath offered himſelfe vp for vs: all this is true, but apply it: we put all ſatisfaction in the bloud of Ieſus Chriſt; but we hold that the meanes which Chriſt hath appointed for vs in the caſe to apply it, are our penall workes.* Our Countrimen in Rhemes make the like anſwer, that they ſeeke ſaluation no other way, then by the bloud of Chriſt; and that humbly they doe vſe Prayers, Faſtings, Almes, Faith, Charitie, Sacrifice, Sacraments, Prieſts, only as the meanes appointed by Chriſt, to apply the benefit of his holy bloud vnto them: touching our good workes, that in their owne natures they are not meritorious, nor anſwerable, to the ioyes of Heauen; it commeth by the grace of Chriſt, and not of the worke it ſelfe, that we haue by well-doing a right to Heauen, and deſerue it worthily. If any man thinke that I ſeeke to varniſh their opinions, to ſet the better foote of a lame cauſe for-moſt: let him know, that ſince I began throughly to vnderſtand their meaning, I haue found their halting greater, then perhaps it ſeemeth to them which know not the deepneſſe of Satan, as the bleſſed Diuine ſpeaketh. For although this bee proofe ſufficient, that they doe not directly denie the foundation of Faith: yet if there were no other leauen in the whole lumpe of their Doctrine, but this: this were ſufficient to proue, that their Doctrine is not agreeable vnto the foundation of Chriſtian Faith. The Pelagians being ouergreat friends vnto Nature, made themſelues enemies vnto Grace, for all their confeſſing, that men haue their ſoules, and all the faculties therof, their wils, and all the abilitie of their wils from God. And is not the Church of Rome

Lewis of Granud. *Medit. cap.* laſt. 3.

Paulgarola lett. 11.

Annot. in 1. *Iohn* 1.

still

ſtill an aduerſarie vnto Chriſts Merits, becauſe of her acknowledging, that we haue receiued the power of meriting by the bloud of Chriſt? Sir *Thomas Moore*, ſetteth downe the oddes betweene vs and the Church of Rome in the matter of workes, thus, *Like as we grant them, that no good worke of man is rewardable in heauen of his owne nature, but through the meere goodnes of God, that liſt to ſet ſo high a price vpon ſo poore a thing; and that this price God ſetteth through Chriſts Paſſion, and for that alſo they be his owne workes with vs; for good works to God-ward worketh no man, without God worke in him; and as we grant them alſo, that no man may be proud of his works, for his imperfect working, & for that in all that man may do, he can do God no good, but is a ſeruant vnprofitable & doth but his bare duty; as we, I ſay, grant vnto them theſe things: ſo this one thing, or twaine, do they grant vs againe, that men are bound to worke good works, if they haue time and power, & that whoſo worketh in true faith moſt, ſhall be moſt rewarded, but then ſet they thereto, that all his rewards ſhall be giuen him for his faith alone, and nothing for his works at all, becauſe his faith is the thing, they ſay, that forceth him to worke well.* I ſee by this of Sir *Thomas More*, how eaſie it is for men of the greateſt capacity, to miſtake things written or ſpoken, as well on the one ſide as on the other. Their doctrine, as he thought, maketh the worke of man rewardable in the World to come, through the goodneſſe of God whom it pleaſed to ſet ſo high a price vpon ſo poore a thing: & ours, that a man doth receiue that eternall and high reward, not for his works, but for his faiths ſake, by which he worketh: whereas in truth our doctrine is no other then that we haue learned at the feete of Chriſt, namely, that God doth iuſtifie the beleeuing man, yet not for the worthineſſe of his beliefe, but for the worthineſſe of him which is beleeued; God rewardeth abundantly euery one which worketh yet not for any meritorious dignitie, which is, or can bee in the worke, but through his meere mercie, by whoſe commandement he worketh. Contrariwiſe, their doctrine is, that as pure water of it ſelfe hath no ſauour, but if it paſſe through a ſweete Pipe, it taketh a pleaſant ſmell of the Pipe through which it paſſeth: ſo, although before grace receiued, our works doe neither ſatisfie, nor merit; yet after, they doe both the one and the other. Euery vertuous action hath then power in ſuch to ſatisfie, that if we our ſelues commit no mortall ſinne, no haynous crime whereupon to ſpend this treaſure of ſatisfaction in our owne behalfe, it turneth to the benefit of other mens releaſe, on whom it ſhall pleaſe the Steward of the houſe of God to beſtow it; ſo that we may ſatisfie for our ſelues and others, but merit onely for our ſelues. In meriting our actions doe worke with two hands; with one they get their morning ſtipend, the increaſe of grace; with the other their euening hire, the euerlaſting Crowne of glory. Indeed they teach that our good works doe not theſe things as they come from vs, but as they come from grace in vs: which grace in vs is another thing in their Diuinitie, then is the meere goodneſſe of Gods mercy towards vs in Chriſt Ieſus.

In his Book of Conſolation.

Works of Supererogation.

34. If it were not a ſtrong deluding Spirit, which hath poſſeſſion of their hearts: were it poſſible, but that they ſhould ſee, how plainly they doe herein gaine-ſay the very ground of Apoſtolique faith? Is this that ſaluation by grace, whereof ſo plentifull mention is made in the Scriptures of God? Was

this their meaning, which firſt taught the World to looke for ſaluation onely by Chriſt? By grace, the Apoſtle ſaith, and by grace in ſuch ſort as a gift: a thing that commeth not of our ſelues, nor of our workes, leſt any man ſhould boaſt, and ſay, *I haue wrought out my owne ſaluation.* By grace they confeſſe; but by grace in ſort, that as many as weare the Diademe of bliſſe, they weare nothing but what they haue wonne. The Apoſtle, as if he had fore-ſeene, how the Church of Rome would abuſe the World in time by ambiguous termes, to declare in what ſenſe the name of grace muſt be taken, when we make it the cauſe of our ſaluation, ſaith, *He ſaued vs according to his mercie:* which mercy, although it exclude not the waſhing of our new birth, the renewing of our hearts by the Holy Ghoſt, the meanes, the vertues, the duties, which God requireth of our hands which ſhall be ſaued; yet is it ſo repugnant vnto merits, that to ſay wee are ſaued for the worthineſſe of any thing which is ours, is to deny we are ſaued by grace. Grace beſtoweth freely: and therefore iuſtly requireth the glory of that which is beſtowed. We deny the grace of our Lord Ieſus Chriſt; wee abuſe, diſanull and annihilate the benefit of his bitter Paſſion, if we reſt in theſe proud imaginations, that life is deſeruedly ours, that we merit it, and that we are worthy of it.

35. Howbeit, conſidering how many vertuous and iuſt men, how many Saints, how many Martyrs, how many of the ancient Fathers of the Church, haue had their ſundry perilous opinions: and amongſt ſundry of their opinions, this, that they hoped to make good ſome part of amends for their ſinnes, by the voluntary puniſhments which they laid vpon themſelues, becauſe by a conſequent it may follow hereupon, that they were iniurious vnto Chriſt: ſhall we therefore make ſuch deadly Epitaphs, & ſet them vpon their graues; *They denyed the foundation of faith directly, they are damned, there is no ſaluation for them?* S. *Auſtin* ſaith of himſelfe, *Errare poſſum, hæreticus eſſe nolo.* And except we put a difference betweene them that erre, and them that obſtinately perſiſt in errour, how is it poſſible, that euer any man ſhould hope to bee ſaued? Surely in caſe, I haue no reſpect of any perſon aliue or dead. Giue me a man of what ſtate or condition ſoeuer, yea, a *Cardinall* or a *Pope*, whom in the extreme point of his life affliction hath made to know himſelfe, whoſe heart God hath touched with true ſorrow for all his ſinnes, and filled with loue towards the Goſpell of Chriſt, whoſe eyes are opened to ſee the Truth, and his mouth to renounce all hereſie and error any wiſe oppoſite thereunto: this one opinion of Merits excepted, hee thinketh God will require at his hands, and becauſe he wanteth, therefore trembleth, and is diſcouraged; It may be, I am forgetfull, and vnskilfull, not furniſhed, with things new and old, as a wiſe learned Scribe ſhould bee, nor able to alleage that, whereunto, if it were alleaged, he doth beare a minde moſt willing to yeeld, and ſo to be recalled as well from this, as from other errors. And ſhall I thinke, becauſe of this onely error, that ſuch a man toucheth not ſo much as the hemme of Chriſts garment? If he doe, wherefore ſhould not I haue hope, that vertue may proceed from Chriſt to ſaue him? Becauſe his errour doth by conſequent ouerthrow his faith? Shall I therefore caſt him off, as one that hath vtterly caſt off Chriſt? one that holdeth not ſo much as by a ſlender threed? No, I will not

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be afraid to ſay vnto a *Pope* or *Cardinall* in this plight, Be of good comfort, we haue to doe with a mercifull God; rather to make the beſt of a little which we hold well, and not with a captious Sophiſter, which gathereth the worſt out of euery thing, wherein we erre. Is there any reaſon that I ſhould be ſuſpected, or you offended for this ſpeech? *Is it a dangerous thing to imagine, that ſuch men may find mercy? The houre may come when we ſhall thinke it a bleſſed thing to heare, that if our ſinnes were the ſinnes of the *Popes* and *Cardinalls*, the bowels of the mercie of God are larger. I doe not propoſe vnto you a Pope with the necke of an Emperour vnder his feete; a Cardinall riding his horſe to the bridle in the bloud of Saints: but a *Pope* or *Cardinall*, ſorrowfull penitent, diſ-robed, ſtript not onely of vſurped power, but alſo deliuered and recald from errour; Anticbriſt conuerted and lying proſtrate at the foote of Chriſt: and ſhall I thinke that Chriſt will ſpurne at him? And ſhall I croſſe and gaine-ſay the mercifull promiſes of God, generally made vnto penitent ſinners, by oppoſing the name of a Pope, or a Cardinall? What difference is there in the world betweene a *Pope* and a *Cardinall* and *Iohn Style* in this caſe? If wee thinke it impoſſible for them, after they be once come within that ranke, to be afterwards touched with any ſuch remorſe, let that be granted. The Apoſtle ſaith, *If I or an Angell from heauen preach vnto, &c.* Let it bee as likely that S. *Paul* or an Angell from heauen ſhould preach Hereſie, as that a Pope or a Cardinall ſhould bee brought ſo farre forth to acknowledge the truth: yet if a Pope or Cardinall ſhould, what find we in their perſons, why they might not be ſaued? It is not the perſons you will ſay, but the errour, wherein I ſuppoſe them to die, which excludeth them from the hope of mercie; the opinion of merits doth take away all poſſibilitie of ſaluation from them. What, if they hold it onely as an errour? Although they hold the truth truely and ſincerely in all other parts of Chriſtian faith? Although they haue in ſome meaſure all the vertues and graces of the Spirit, all other tokens of Gods elect children in them? Although they be farre from hauing any proud preſumptuous opinion, that they ſhall bee ſaued by the worthineſſe of their deeds? Although the only thing which troubleth and moleſteth them, be but a little too much deiection, ſomewhat too great a feare, riſing from an erroneous conceit, that God will require a worthineſſe in them, which they are grieued to find wanting in themſelues? Although they be not obſtinate in this perſwaſion? Although they be willing and would be glad to forſake it, if any one reaſon were brought ſufficient to diſproue it? Although the only let, why they doe not forſake it ere they die, be the ignorance of the meanes, by which it might be diſprooued? Although the cauſe why the ignorance in this point is not remoued, be the want of knowledge in ſuch as ſhould be able, and are not to remooue it? Let me die, if euer it be prooued, that ſimply an errour doth exclude a *Pope* or a *Cardinall* in ſuch a caſe vtterly from hope of life. Surely, I muſt confeſſe vnto you, if it be an errour, that God may be mercifull to ſaue men, euen when they erre: my greateſt comfort is my errour; were it not for the loue I beare vnto this errour, I would neuer wiſh to ſpeake nor to liue.

* Let all affection bee laid aſide; Let the matter indifferently be conſidered.

36. Wherefore, to reſume that Mother ſentence, whereof I little thought that ſo much trouble would haue growne: *I doubt not but that God was mercifull*

to ſaue thouſands of our Fathers liuing in Popiſh ſuperſtitions, in as much as they ſinned ignorantly. Alas! what bloudy matter is there contained in this ſentence, that it ſhould be an occaſion of ſo many hard cenſures? Did I ſay, that *thouſands of our Fathers might be ſaued*? I haue ſhewed which way it cannot be denied. Did I ſay, *I doubt not but they were ſaued*? I ſee no impietie in this perſwaſion, though I had no reaſon for it. Did I ſay, *Their ignorance doth make me hope they did finde mercy, and ſo were ſaued*? What hindreth ſaluation but ſin? Sinnes are not equall: and ignorance, though it doth not make to be no ſinne, yet ſeeing it did make their ſinne the leſſe, why ſhould it not make our hope concerning their life, the greater? We pittie the moſt, and doubt not, but God hath moſt compaſſion ouer them that ſinne for want of vnderſtanding. As much is confeſſed by ſundry others, almoſt in the ſelfe-ſame words which I haue vſed. It is but onely my euill hap, that the ſame ſentences which ſauour veritie in other mens bookes, ſhould ſeeme to bolſter Hereſie when they are once by me recited. If I be deceiued in this point, not they, but the bleſſed Apoſtle hath deceiued me. What I ſayd of others, the ſame he ſaid of himſelfe, *I obtaine mercie, for I did it ignorantly.* Conſtrue his words, and you cannot miſconſtrue mine. I ſpeake no otherwiſe, I meant no otherwiſe then he did.

37. Thus haue I brought the queſtion, concerning our Fathers at the length, vnto an end. Of whoſe eſtate vpon ſo fit an occaſion, as was offered me, handling the waightie cauſes of ſeparation betweene the Church of Rome and vs, and the weake motiues which are commonly brought to retaine men in that ſocietie; amongſt which motiues, the examples of our Fathers deceaſed is one, although I ſaw it conuenient to vtter the ſentence, which I did to the end, that all men might thereby vnderſtand, how vntruely we are ſaid to condemne as many as haue bin before vs otherwiſe perſwaded then we our ſelues are; yet more then that one ſentence I did not thinke it expedient to vtter, iudging it a great deale meeter for vs to haue regard to our owne eſtate, then to ſift ouer-curiouſly, what is become of other men. And fearing leſt that ſuch queſtions as theſe, if voluntarily they ſhould be too farre waded in, might ſeeme worthy of that rebuke, which our Sauiour thought needfull in a caſe not vnlike: *What is this vnto thee*? When I was forced much beſide mine expectation, to render a reaſon of my ſpeech, I could not but yeeld at the call of others, and proceede ſo farre as dutie bound mee, for the fuller ſatisfying of minds. Wherein I haue walked as with reuerence, ſo with feare: with reuerence, in regard of our Fathers, which liued in former times, not without feare, conſidering them that are aliue.

38. I am not ignorant, how readie men are to feed and ſoothe vp themſelues in euill. Shall I, will the man ſay that loueth the preſent world more then he loueth Chriſt, ſhal I incurre the high diſpleaſure of the mightieſt vpon earth? Shal I hazzard my goods? Endanger my eſtate? Put my ſelfe in ieopardie, rather then to yeeld to that, which ſo many of my Fathers imbraced, and yet found fauour in the ſight of God? *Curſe Meroz*, ſaith the Lord, *curſe her inhabitants, becauſe they helped not the Lord, they helped him not againſt the mightie.* If I ſhould not onely not helpe the Lord againſt the mightie, but helpe to

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ſtrengthen them that are mightie, againſt the Lord: worthily might I fall vnder the burthen of that curſe, worthy I were to beare my owne iudgement. But if the doctrine which I teach, bee a flowre gathered in the Garden of the Lord; a part of the ſauing truth of the Goſpell; from whence notwithſtanding poyſoned creatures doe ſucke venome: I can but wiſh it were otherwiſe, and content my ſelfe with the lot that hath befallen me, the rather, becauſe it hath not befallen me alone. S. *Paul* teached a truth, and a comfortable truth, when he taught, that the greater our miſerie is, in reſpect of our iniquities, the readier is the mercy of God for our releaſe. If we ſeeke vnto him, the more we haue ſinned, the more praiſe, and glory, and honour, vnto him that pardoneth our ſinne. But marke what lewd collections were made hereupon by ſome. *Why then am I condemned for a ſinner?* And the Apoſtle (as we are blamed, and as ſome affirme that we ſay: *Why doe wee not euill, that good may come of it?*) he was accuſed to teach that which ill-diſpoſed men did gather by his teaching, though it were cleane not only beſids, but againſt his meaning. The Apoſtle addeth, *Their condemnation* (which thus doe) *is iuſt.* I am not haſtie to apply ſentences of condemnation. I wiſh from mine heart their conuerſion, whoſoeuer are thus peruerſly affected. For I muſt needs ſay, their caſe is fearefull, their eſtate dangerous, which harden themſelues, preſuming on the mercy of God towards others. It is true that God is mercifull; but let vs beware of preſumptuous ſinnes. God deliuered *Ionah* from the bottome of the Sea; will you therefore caſt your ſelues headlong from the tops of Rocks, and ſay in your hearts, God ſhall deliuer vs? Hee pitieth the blind that would gladly ſee; but will he pittie him, that may ſee, and hardneth himſelfe in blindneſſe? No. Chriſt hath ſpoken too much vnto you, to claime the priuiledge of your Fathers.

39. As for vs that haue handled this cauſe concerning the condition of our Fathers, whether it be this thing, or any other, which we bring vnto you, the counſell is good which the Wiſe man giueth, *Stand thou faſt in thy ſure vnderſtanding, in the way and knowledge of the Lord, and haue but one manner of word, and follow the Word of peace and righteouſneſſe.* As a looſe tooth is a griefe to him that eateth: ſo doth a wauering and vnſtable word in ſpeech, that tendeth to inſtruction, offend. *Shall a wiſe man ſpeake words of the winde,* ſaith *Eliphaz*, light, vnconſtant, vnſtable words? Surely, the wiſeſt may ſpeake words of the winde, ſuch is the vntoward conſtitution of our nature, that we doe neither ſo perfectly vnderſtand the way and knowledge of the Lord, nor ſo ſtedfaſtly imbrace it, when it is vnderſtood; nor ſo graciouſly vtter it, when it is imbraced; nor ſo peaceably maintaine it; when it is vttered; but that the beſt of vs are ouer-taken ſometimes through blindneſſe, ſometimes through haſtineſſe, ſometime through impatience, ſometime through other paſſions of the mind, whereunto (God doth know) we are too ſubiect. We muſt therefore be contented, both to pardon others, and to craue that others muſt pardon vs for ſuch things. Let no man, that ſpeaketh as a man, thinke himſelfe, whiles hee liueth, alwayes freed from ſcapes and ouer-ſights in his ſpeech. The things themſelues, which I haue ſpoken vnto you, are ſound, howſoeuer they haue ſeemed otherwiſe vnto ſome: at whoſe hands I haue in that reſpect receiued

iniurie. I willingly forget it: although indeed, conſidering the benefit which I haue reaped by this neceſſarie ſpeech of truth, I rather incline to that of the Apoſtle, *They haue not iniured mee at all.* I haue cauſe to wiſh them as many bleſſings in the Kingdome of heauen, as they haue forced mee to vtter words and ſyllables in this cauſe; wherein I could not be more ſparing of ſpeech then I haue beene. *It becommeth no man*, ſaith Saint IEROME, *to bee patient in the crime of Hereſie.* Patient, as I take it, we ſhould be alwayes, though the crime of Hereſie were intended; but ſilent in a thing of ſo great conſequence I could not, beloued, I durſt not be: eſpecially the loue that I beare to the truth of Chriſt Ieſus being hereby ſomewhat called in queſtion. Whereof I beſeech them in the meekeneſſe of Chriſt, that haue beene the firſt original cauſe, to conſider that a watch-man may crie (*an enemie*) when indeed a friend commeth. In which cauſe, as I deeme ſuch a watch-man more worthy to be loued for his care, then miſliked for his errour: ſo I haue iudged it my owne part in this, as much as in me lyeth; to take away all ſuſpition of any vnfriendly intent or meaning againſt the Truth, from which, God doth know, my heart is free.

40. Now to you, Beloued, which haue heard theſe things, I will vſe no other words of admonition, then thoſe which are offered me by Saint IAMES, *My Brethren, haue not the faith of our glorious Lord Ieſus in reſpect of perſons.* Yee are not now to learne, that as of it ſelfe it is not hurtfull, ſo neither ſhould it be to any ſcandalous and offenſiue in doubtfull caſes, to beare the different iudgements of men. Be it that *Cephas* hath one interpretation, and *Apollos* hath another; that *Paul* is of this mind, that *Barnabas* of that; if this offend you, the fault is yours. Carry peaceable minds, and you may haue comfort by this varietie.

Now the God of peace giue you peaceable minds, and turne it to your euerlaſting comfort.

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FINIS.